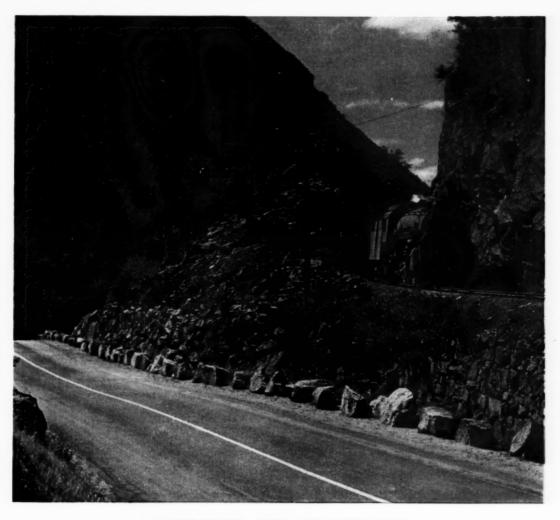
# DESTINY

The Magazine of National Life



POSSESSING OUR INHERITANCE
"The Wilderness Shall Become Like Eden"

of PAGE 219 fo



Ewing Galloway

# AIRVIEW OF THE STATUE OF LIBERTY

This colossal statue in bronze, situated on Bedloe Island, was executed by Frederic Bartholdi, a French sculptor. The statue itself is made of iron and copper, weighs over 100 tons and is 151 feet high. From the base of the pedestal to the torch, it measures 305 feet.

It will be well for all Americans, and those who join us in our love for freedom, to remember that the torch of liberty, held high in the right hand of this majestic figure, symbolizes for us equity and justice, which can only be maintained through eternal vigilance. In a speech delivered on June 3, 1834, Daniel Webster said:

"God grants liberty only to those who love it, and are always ready to guard and defend it."

If ever we lose our liberty, it will be through the neglect of such words of warning as were uttered by Mr. Webster.

# POSSESSING OUR INHERITANCE

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N INHERITANCE is of no actual value until the heir is able to possess it. Up to that time a bequest is no more than a promise awaiting future fulfillment. Long, long ago it was made known that the Lord had given His people a great inheritance, yet centuries were to pass before the possession of it could take place. Offering a paean of praise to Almighty God, Moses had exclaimed: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he" (Deut. 32: 1-4).

Then Moses went on to make the interesting statement: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel" (Deut. 32: 8). Thus, in the very beginning, as Smith and Goodspeed render it, He "gave heritages to the nations," but when He assigned to the nations their realms, He set their bounds so that a specified territory would be reserved for the time to come when His own people would

possess their inheritance.

For countless centuries the North American continent was a wilderness and living in its forests, roaming over its plains and wandering among its hills and mountains was a race of men who were unable to take possession. Generation after generation passed with little or no change in the pathless wilds. The inhabitants of this continent partook of the bounty of field and forest, but left their impress in scarcely greater measure than the wild life that lived in its woods. The unbroken wilderness continued to be virgin territory, kept for the time to come when the people to whom it had been given for an inheritance would come to take possession of it.

That this land was among the desolate heritages being held for the day when the Covenant People would be ready to engage in their development is clear from the words of the prophet: "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages" (Isa. 49:8). Ferrar Fenton translates the latter part of this verse, "And will guard and will give

to the Covenant People, to lift up the land,—to apportion the wasted estates."

When the Pilgrims came to the shores of this new continent, they began at once to take possession; they built and planted and turned the wilderness into a pleasant land. As they moved inland, with those who followed them to these shores, villages, towns and cities appeared where once there were only trackless forests. Roads were built and ultimately a network of railroads spanned the country from north to south and from east to west. The Covenant People were fulfilling the prophet's prediction: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in" (Isa. 58: 12).

In a little over one hundred years the wilderness has completely disappeared and Isaiah's graphic picture of future things has become a reality: "He will make her wilderness like Eden, and her desert like the garden of the Lord" (Isa. 51: 3). The deserts have indeed been made to blossom as a rose through the construction of irrigation projects. Rivers were bridged; passages were cut through mountains and hills; mining operations supplied in abundance the ore and minerals which have materially contributed to the wealth and the growth in power and prestige of the Covenant People in the new land of their inheritance.

However, all this is but the beginning of the possession of our inheritance. It will be only when we who are God's people awaken to our need to turn away from our national disobedience, and return to the Lord in full and willing obedience to all His commandments, that the spiritual aspects of our great heritage will begin to manifest themselves. If we, as His people, seek to claim the heritage of peace, our acknowledgment that we are His people must be accompanied by the performance of national righteousness.

Thereafter, we will promptly see the fulfillment of the promise, "Violence shall no more be heard in thy land, wasting nor destruction within thy borders" (Isa. 60: 18). Then we will enjoy our inheritance to the full, for, through the prophet, the Lord declares: "Mine elect shall long enjoy the work of

their hands" (Isa. 65: 22).

It is a glorious heritage that awaits the people of God, but in order to possess both its material and its spiritual benefits, and thus secure all of the promised blessings, the conditions must be complied with that will establish our right to claim the Divine legacy in its entirety.

# F.O.R.E.W.O.R.D

as a fundamental tenet that it identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel in the world today. The key to understanding the national aspect of the Bible lies in the acceptance of this basic truth. That the ten-tribed Kingdom, or House, of Israel is distinct and separate from Jewry is a

recognized fact. The Jewish Chronicle for May 2, 1879 stated, "The Scriptures speak of a future restoration of Israel, which is clearly to include both Judah and Ephraim. The problem, then, is reduced to its simplest form. The ten tribes are certainly in existence. All that has to be done is to discover which people represent them."

The information published in Destiny provides the evidence showing that Israel left Palestine while the Jews remained. The movements of the Israel clans are traced out of the East, across Europe to their new settlement in the Isles of Britain, and then on to America. The prophets foretold Israel's westward trek and the monuments and traditions record the divinelyguided wanderings of this people who left "waymarks" behind them as they journeyed toward their ultimate destination. Today the Anglo-Saxon-Celtic peoples alone bear all the marks by which

the House of Israel was to be known in the latter days and they have unconsciously fulfilled in their history, and do fulfill in their present-day activities, what the Word of God declares would be accomplished by them in these latter times.

It is natural that, in the presentation of facts at first thought so startling, the immediate effect of proclaiming these new (yet not new) truths will bring opposition from some quarters where past beliefs are upset. But the evidence of racial movements throughout history, and the marks set forth by which the Israel of God was to be known in modern days, are so unmistakably clear that failure to seriously consider the evidence will jeopardize the future welfare of the Anglo-Saxon race. For if this people are the lineal descendents of the northern tentribed Kingdom of Israel - and they are - there has been placed upon them today a responsibility they cannot escape. The failure to awaken to the knowledge of their identity and assume their responsibility as the people with whom God made His unalterable covenant, and upon whom He laid His law, will bring upon them inevitable national suffering and trouble.

Were the opponents of the identity right, then there would, of course, be no such responsibility; but here again it is essential that the facts be made known. This DESTINY is doing. The people themselves constitute the court of

appeal and must render a decision as to whether the facts presented are correct or the objections raised are valid. It is also important to carefully consider that God Himself will pass final judgment in accordance with the verdict rendered by the people, bringing weal or woe upon the nations of Israel in days to come as the inevitable consequence of the course chosen and pursued.

Let those who are opposed to proclaiming the identity ponder well the fact that they too have a tremendous personal responsibility. When it is universally recognized that the Anglo-Saxon-Celtic peoples are modern Israel, opponents of this truth who have succeeded in leading many astray, and hindered to that extent the national awakening and return to God in whole-hearted acknowledgment of His sovereignty and obedience to His laws, will discover that He will not hold them guiltless.

God is not a man that He should lie and He gave His promise that Israel (He did not say Judah) would never cease to be a nation before Him. He gave the continuity of the heavenly signs as a guarantee of this fact (Jer. 31:35–36). The Jewish Chronicle says, "Find this people" and Destiny points to the Anglo-Saxon-Celtic peoples in whose history the proph-

ecies of the Scriptures pertaining to the House of Israel are all being fulfilled today.

Destiny is a magazine published by plain Americans who have seriously studied God's Word and have seen His hand in American and world history. We are not introducing a new religion; we are not a sect; rather, we are Christians who stand for the whole truth as taught by the Scriptures and for the application of that truth to the spiritual, cultural, economic and political life of man.

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This Month's Cover
MOUNTAIN GARDEN, BREADLOAF, VERMONT

# DESTINY

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# **DESTINY**

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# The March of History...

Standing Watch We cannot stress too often or too strongly the need for continual alertness, particularly as we pass through the morning hours of the present Night of Darkness. As pointed out in Day of Decision\*:

"Isaiah prophetically foretold that the passing hours of the night would be identified for those who ask for the information:

""Watchman, what hour of the night is it? Watchman, what hour of the night is it?"

"And the watchman replies:

"'Morning comes, but also night; If you wish to know more, come again.' (Isa. 21: 11-12, Smith & Goodspeed Trans.)

"Moffatt renders this:

"'How far has the night gone, watchman? How far has the night gone, watchman? The watchman answers, "Morning comes, morning — and night; would you know more, come back to me again."'

"The repetition of the call to the watchman emphasizes the concern of those who inquire what hour of the night it is and the phrasing of this inquiry denotes the fact that night has already

overtaken those who are calling for information.

"Ferrar Fenton translates this call as a query to the watchman concerning what may be expected during the night. The response by the watchman clearly indicates a readiness to give the needed information, but he does not do so upon the first inquiry. This is because the watchman must of necessity wait until the hour strikes before he can proclaim its significance to all and reveal its meaning to the wise. Thus, the inquirers must wait and 'come again' until the hour arrives when the answer to their query can be given. As each hour of the night passes, special messages clarifying the meaning of what is transpiring may be obtained by those who are diligently searching for the answer." (Day of Decision, pp. 41–42.)

In the article titled "The Rhythm of History," Destiny for May 1953 (pp. 155–158), we were able to give the order of events up to the time of writing, based upon the chronological scales of the three "night" periods. Because the beginning of the Morning Watch on the scale of "That Great Day" was 2 A.M., or April 14, 1953, a date then still future, it was necessary to wait for the hour to strike before the event or events marking the beginning of this Morning Watch on this shorter scale could be identified. Now the significance of April 14, 1953 may be tabulated.

That Great Day, 2 a.m., April 14, 1953: It was announced

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over the radio that 40,000 Viet Minh Reds had begun their invasion of Laos. The independent Laotian state is a small Indo-Chinese kingdom with a population of about 1,500,000, bordering on Thailand (Siam). It lies directly on the invasion route from South China to India.

In Teheran, Iran, on this same day (April 14, 1953), there were mass demonstrations in the accelerating tug of war between Mossadegh and the Shah. One man was killed and three others critically injured. Heavy detachments of police and soldiers thwarted an attempt by the outlawed Tudeh (Communist) Party to stage a mass demonstration in Parliament square.

It is the drive by the Reds into Laos on April 14 that commands primary attention. The importance of this military move cannot be fully understood without taking into account the ultimate objective of Soviet plans. They involve the subjugation of all of Southeast China, including Thailand, Malaya and Burma, while threatening India, as well as Africa and Japan. By their advance into Laos, the heathen have indicated the direction they will ultimately take in their march toward the place designated where God is to deal with them in judgment. As pointed out in "Final Theater of War," DESTINY for September 1944 (also a chapter in Documentary Studies, \* Vol. I, pp. 191-207), following the description of the movements of Gog from the north and with a powerful column of their armed forces moving westward from Persia (Iran) as a base of operations, it was stated:

"But there is another army involved in this general move upon Palestine. This is the southern army of which Joel speaks. Because this prophet refers to the valley of Jehoshaphat and to the heathen who are to gather here, those involved in this invasion will very likely be the descendants of Moab and Ammon who, according to the Psalmist, will be confederated with Israel's enemies at this time (Ps. 83). This army will pass through Transjordan and move into Palestine south of the Dead Sea and, in conjunction with the northern army, undertake to roll the armies of Israel back towards both flanks by breaking through the center of the line of defense as these two armies move to converge after passing around both the north and south ends of the Dead Sea. This southern army very likely will be composed of Asiatic hordes, the descendants of Moab and Ammon." (Documentary Studies, Vol. I, pp. 198–199.)

When the clock struck 2 A.M. on April 14th, beginning

<sup>\*\$5.00</sup> postpaid (Vols. I & II together, \$9.50 postpaid). Destiny Publishers, Haverhill, Mass.

the Morning Watch on the short scale of That Great Day, the invasion of Laos was underway and, regardless of temporary pauses or withdrawals, the march toward the central land has begun. When, ultimately, these forces of the heathen reach the land of Palestine and enter the Valley of Decision, the climax will come in the Battle of That Great Day of God Almighty.

It is of special import in this connection that, with the death of Stalin, as pointed out in Destiny for May 1953 in "The Gathering Completed" (pp. 151–152), the work of the Three Unclean Spirits of Revelation 16: 13–14 was completed. Now, immediately following his death, Asiatic hordes are beginning to carry out plans that will compel them to move in the direction that will bring about the fulfillment of Joel's prediction:

"Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." (Joel 3: 12.)

The heathen are awakening, they are on the march and they are beginning to advance along the road that will bring them to the place of judgment.

Actions Speak PRESIDENT Eisenhower challenged the leaders of Soviet Russia to demonstrate by action, not words, their desire for peace. The demonstration was made on April 14, 1953 by the invasion of Laos in Indo-China, yet in the face of this action that is speaking louder than words, western leaders are still calling upon the Kremlin to show by deeds that they are sincere. Even while their peace drive was on, the actions of Soviet Russia proved them to be definitely insincere, yet many in the western world stolidly refuse to recognize the obvious. In a letter recently received from Mr. Lay, he observed:

"It is amazing the way western leaders keep calling for 'deeds' to back up Soviet peace protestations, when all the while they have an A-1 deed in the Laos invasion which certainly tips off Russia's aggressive intentions."

The Soviet leaders are not interested in peace except on their own terms, which, if accepted, would mean anything but peace for the rest of the world. Actually their present propaganda drive in the name of peace is only for the purpose of confusing the West and preventing free nations from recognizing the need to prepare swiftly to meet future aggression when the Kremlin elects to strike.

Let us not be deceived into thinking they are not going to strike a devastating blow at the free world as foretold by the prophets of the Lord. Under cover of agreeing to return a pitiably small number of prisoners, the Communists succeeded in keeping the attention of the free world on the negotiations at Panmunjom while they moved into Laos. As stated in *The Weekly Review* (May 8, 1953):

"Had it not been for Russia's 'peace' moves, however, including, as they did, the chance of a Korean armistice — western reactions to the major military moves in Indo-China might have been a great deal sharper. That is dividend number one for Russia and Red China. The course of events in Indo-China is very grave, and may lead to the conquest of Southeast Asia by the Communists. The investor, the businessman and the strategist would do well to look with much doubt upon the future of Siam, Indonesia, Malaya and, of course, Korea if the

western nations agree to any terms short of those President Eisenhower has proposed."

When finally the West readjusts its sights to see things as they actually are, it will be recognized that the Soviets have again outwitted Anglo-Saxon diplomacy and gained another victory in their onward march toward world domination.

It is reported that Sir Winston Churchill is considering a personal trip to Moscow to talk peace with the leaders in the Kremlin. Why are the national leaders of the free world so naïve as to think for one moment that it is possible to secure peace by negotiation with the evil leaders in Moscow? It is no surprise that the Kremlin continues to bait its hook of evil aggression with tidbits of peace when western leaders, like hungry trout, jump at the bait whenever it is dangled before their eyes. The poor fish never sees the hook and we are led to wonder if wisdom has indeed perished from the earth, leaving the leadership of the free world equally bereft of penetrating discernment!

Through the Prophet Ezekiel the Lord declared that the leaders of His people would cry, "Peace; and there was no peace" (Ez. 13: 10). The prophet goes on to state that they would use this desire for peace as a means of defense against evil aggression, but to no avail. The subjugation of China, the conflict in Korea, the invasion of Laos, the insidious activities in Eastern Germany, the infiltration of Communists into Western nations, and the step-up in subversive propaganda and violence in Africa and the Middle East, are all actions speaking so loud that to listen to peace proposals emanating from behind the Iron Curtain is to join the mariners of Odysseus in giving ear to the beguiling notes of the siren's song.

# Planning World Dictatorship THE FOLLOWING quotation from

Williams Intelligence Summary\* for May 1953 should help to awaken American citizens to the danger to our hard-won freedoms in our continued membership in the United Nations:

"I have repeatedly stated that the Zionist power in America must be destroyed or it will destroy America.

"We have now one of the boldest expressions yet made of the Zionist determination to establish a world dictatorship.

"This open expression of ambition is made by Arthur J. Goldsmith, one of the principal policy makers and front men for the Anti-Defamation League in the field of national politics.

"Goldsmith recently organized the Institute for International Government, with a specific goal of modifying the United Nations Charter in 1955 in such a way as to make it an absolute dictatorship over all nations.

"I have a thick file of documents which show Goldsmith's objectives. They are summarized by Joseph Kamp as follows:

"'1) Mandatory membership for all nations in UN, with no right of withdrawal.

"'2) A General Assembly in which nations, instead of having one vote apiece, as at present, would be given voting power according to their population, with a maximum of 30 votes for any nation.

"3) A 12-year program of compulsory disarmament, accomplished in 4-year stages.

"'4) The maintenance of a UN army of 300,000 to 700,000 to enforce peace.

\*\$3.00 a year (issued monthly). Write direct to Williams Intelligence Summary, P. O. Box 868, Santa Ana, California.

"'5) Authority of the UN to impose direct taxation upon the citizens of member nations.

"'6) Drafting of a code of world law, to be enforced by the

UN army.'

"This is dictatorship absolute. Read the six objectives again and see if there would be the remotest possibility of the Republic surviving and if you would have any liberty left under such a United Nations dictatorship.

"This threat is no less subversive, no less open and dangerous, than the Communist threat — which indeed has the same goals."

The Next Pope? In an article in the American Weekly for April 26, 1953 reference was made to the possibility that the next Pope of the Roman Catholic Church might be a Russian. The suggestion was made that it might be Cardinal Agagianian who was born in Agheltzka of the Russian Caucasus on September 16, 1895.

Our attention was directed to this speculation because the Cardinal's title contains the name Agag. Agag is a name that appears in the Bible and it means "warlike" or "high." It was a poetic name for Amalek, having been

derived from a particular dynasty.

The death of the present Pope could occur at any time. If Cardinal Agagianian should then be elevated to the chair of the Pontiff, it would be extremely significant as a portent at this particular time in history. As the prophets of the Lord have indicated, the modern representatives of the Amalek-Agag-Gog forces, the ancient enemies of Israel, are now engaging His people in final conflict, at the climax of which they will come face to face with God Himself in judgment.

The name Agag is a reminder of a prophecy made by Balaam the Seer when he received a vision from the Lord and looked down the stream of time to behold the

future destiny of the people of God:

"His king shall be higher than Agag, and his kingdom shall be exalted." (Num. 24: 7.)

Great as the head of the Roman Church is considered to be by the millions who worship before its shrines, far greater is the king who sits upon the Throne of David ruling over the House of Israel, for that throne is even the Throne of the Lord established in the midst of His people. If, by the turn of events, Cardinal Agagianian is elevated to Pontiff, it will signal the beginning of the end of a religious system that has been given much attention by the prophets, for it is to pass away in "the Brightness of His coming."

Page the Socialist IT is REPORTED from London that a Socialist member of Parliament named Desmond Donnelly told a May Day rally at Didcot:

"If one British soldier's life is lost because of Gen. Harrison's personal behavior, I shall be for court-martialing Gen. Harrison."

General Harrison is responsible for carrying on the present negotiations with the Chinese Reds at Panmunjom. He has a most difficult task, for the Chinese Reds are not interested in peace but only in gaining time. The Socialists are themselves in an uncomfortable position, for while in power they rushed through the recognition of

Red China and found later that they had to furnish a token force to fight the Red Chinese in Korea. One of two choices face them today: they must either repudiate the recognition of Red China or bring about the cessation of conflict in Korea. Apparently they have no intention of advocating the withdrawal of the recognition of Red China.

We would suggest to Mr. Donnelly that, instead of finding fault with General Harrison because he is unwilling to agree to unacceptable Communist terms for a truce in the Far East, he move immediately, as a member of Parliament, to expose those in Britain who are responsible for trading with the enemy and thus prolonging the war. British and American lives both — not one but many — are being sacrificed on the battlefield in the Far East as a result of this trade.

Before us as we write is the following report which we would like to submit to this member of the Socialist Party who is so concerned about the unnecessary death of British boys, and rightly so, although he has selected the wrong cause for the needless deaths.

"British exports to Red China have increased enormously during the past year. It was twelve times bigger in January and February of 1953 than in the first two months of 1952. It has always been on a big enough scale to be the main factor in keeping the Chinese Communists in the war in Korea. On its present scale it threatens to be the main factor in enabling the Communists to win the war."

Members of Congress at Washington are moving to prevent American ships from carrying on such trade with Red China and members of Parliament could render a real service to British boys in the front lines by doing the same thing. If this trade had been stopped in the inception of the conflict, there would be no need now for General Harrison to be negotiating under such unfavorable conditions with the Communists at Panmunjom, for the war would have been brought to a successful end long before this.

As reported in Destiny for March 1953 in "Time To Act" (pp. 78–79), British officers in Korea were dismayed that Britain permitted such traffic with the Communists, with British soldiers in the front lines in this Far Eastern conflict. Let us page Mr. Donnelly and bring these facts to his attention, for if he is so anxious to protect the boys in the front lines, here is a golden opportunity to save not only British lives but the lives of the soldiers of all the allies fighting Communism in the Far East.

Belittling Divine Revelation. READING THE list of those who

will be forever barred from entrance into the New Jerusalem, we discover that among them are the fearful, or cowardly, and the unbelievers. But one cannot become an unbeliever until after he has been confronted with the evidence that should bring understanding to him. If he rejects the evidence that a reasonable man should accept, and refuses to acknowledge what should be obvious to all, then he becomes contemptuous and will ultimately find himself classified with those who are unbelievers.

God has not been unmindful of the necessity to give to mankind an abundance of proof that He exists. This is found in nature, in the broad expanse of the heavens and in the Bible where, through His prophets, He has presented irrefutable demonstrations of His omnipotence and His omniscience.

Recently, when speaking before a selected group on the subject of prophecy, the importance of II Esdras 13: 8-11 in the Apocrypha was cited. The attention of the audience was called to how accurately this describes the blast of an atomic bomb.

Aligning himself with unbelievers who refuse to analyze the evidence or accept the testimony of the prophets, a member of the audience endeavored to belittle the implications of this prophecy by stating that very likely, when dynamite was discovered, someone referred to this passage to confirm its "prophetic" significance. Such a statement on his part was an assumption without proof in fact, for there is no evidence that anyone ever used this statement by Esdras for such a purpose. Furthermore, an analysis of the passage itself shows the impossibility of making such an application as suggested, for it would be completely out of step with what Esdras saw and described.

Let us analyze Esdras' statement as he describes what he actually saw in his vision of things to come:

"And after this I beheld, and, lo, all they which were gathered together to subdue him were sore afraid, and yet durst fight. And, lo, as he saw the violence of the multitude that came, he neither lifted up his hand, nor held sword, nor any instrument of war: But only I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixed together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burned them up every one, so that upon a sudden, of an innumerable multitude, nothing was to be perceived, but only dust and smell of smoke: when I saw this I was afraid." (II Esdras 13: 8–11.)

The prophet refers to multitudes of men, so numerous that he does not even try to state the number involved, as having been gathered from all parts of the earth for battle. The prophets speak of thousands, and ten times ten thousand, and thousands of thousands, when describing conflicts which have now become history, but the number is so much greater than all these that Esdras calls the immense armies he sees an "innumerable multitude." At no time in history, other than the present generation, have men witnessed the gathering of such a horde of men for battle. Millions today are under arms or training for war. This is fact number one that refutes the contention of the unbeliever that this passage might have been used in the past.

A second aspect in Esdras' description of this gathering for battle on the part of millions is his statement that great fear suddenly seizes these evil aggressors. The prophet exclaims that they "were sore afraid," yet, in spite of all their fears, he states, "and yet durst fight." At no time in the past, nor even now, has this fear, as depicted by Esdras, come upon the fighting armies of the nations.

But John in Revelation does picture a time to come when such fear will seize the armies of the nations (see Rev. 6: 15–17). Jesus also refers to the same time, describing it as taking place when the Sign of the Son of man will appear, or shine forth, in the heavens (Matt. 24: 30). It is in the recognition of this supernatural aspect, which evidently takes place as the armies move into position for battle, that Esdras is led to mention that they were "sore afraid." This is fact number two that makes it impossible

for the fulfillment of Esdras' prediction to have taken place in the past. And even at this writing it is still in the future, although we are witnessing the gathering of millions for that day of conflict when the destruction witnessed by the prophet will take place.

Next the prophet refers to the violence of the millions who are gathering for battle, followed by a vivid description of the type of destruction that overwhelms these armies, using terms which can only fit the results following the use of atomic weapons. He sees that destruction as being directed by the Son of man against whom these forces of evil dare to fight.

Never before in human history has it been possible to cause such utter annihilation as Esdras viewed, for the release of atomic energy has placed in men's hands the force that can accomplish this. Gun powder and dynamite have been destructive agents in war, but never on the scale described by this prophet. Scientists today are aware that, for the first time in history, mankind possesses a weapon of destruction that could in a moment wipe out millions of people. Esdras saw just such a catastrophe taking place, for he was given a preview of the day—still future—when the millions now gathering for conflict will reach the climax in the Battle of That Great Day of God Almighty. This is fact number three.

We are aware that there is a personal motive actuating the skeptic in his refusal to accept the evidence of prophecy as to a coming time of destruction, for the wicked will be unable to escape. To believe the prophets is to accept the actuality of coming judgment and rather than face these inescapable facts, the unbeliever refuses to believe the obvious. However, the very attitude assumed concerning the words of the prophets but makes inevitable for the skeptic the judgment he trusts his unbelief will prevent from coming. All the while he is overlooking the only way of escape for him, which is through the acceptance of Jesus Christ as Lord and Saviour, for He is the Judge of all the earth and His words and the words of His prophets will all come to pass as foretold.

Seeking a Cure? By Presidential proclamation and by act of Congress the month of April was proclaimed Cancer Control Month. Millions of dollars were raised to be spent in fighting cancer. The best that can be expected from all this is the discovery of means to check the ravages of this scourge and alleviate the suffering of the victims who have fallen prey to this dread disease. The emphasis is on the word control.

Mankind is prone to deliberately indulge in many harmful practices, yet is ever seeking cures for the harmful results that follow. Obviously it would be to the advantage of all those who are afflicted to seek and eliminate the cause of their troubles. How many are aware that God has given for our guidance laws that, if kept, will assure continuous good health? Through unbelief many suffer from sickness when, by obeying the commandments, statutes and judgments of the Lord, they could be free from their ills. The Divine promise given to the nation, as stated by Moses, is in direct terms:

"And the Lord will take away from thee all sickness." (Deut. 7: 15.)

But the fulfillment of this promise is predicated upon

the fact that certain conditions will be kept; i.e., that the commandments, statutes and judgments of the Lord will be obeyed. Included in these laws are those prohibiting the eating of certain forbidden foods. Added to the Old Testament command is the New Testament injunction that we must not defile the Temple of the Holy Spirit, which is the body, by harmful indulgences as well as the consumption of injurious foods.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3: 16-17.)

In the April 15, 1953 issue of the Deseret News and Telegram, Salt Lake City, Utah, an article appeared, giving recent findings in medical research which show the effects of cigarette tar in producing lung cancer. Because it is a fitting sequel to the editorial that appeared in Destiny for August 1952, titled "Is It Sinful?", in which the results of experiments demonstrating the ill effects of smoking were given, we are quoting this informative write-up in full:

"Tar extracted from cigaret smoke and painted on the shaved skin of mice will produce cancer in 40 per cent of the cases in from 12 to 22 months.

"This report dumps two important questions in scientists' laps:
"7) What are the specific ingredients in cigaret smoke that

"2) If the tar in cigaret smoke is irritant enough to produce cancer on a mouse's tough outer hide, what does it do to the tender lining of human smokers' throats and lungs?

"The report on the relation between cigaret smoke and skin cancer comes from Dr. Ernest L. Wynder of the Sloan-Kettering Institute, research division of the Memorial Center for Cancer and Allied Diseases, New York City.

"His work on the cancer-producing effect of cigaret smoke was performed in association with Dr. Evarts A. Graham, emeritus professor of surgery in the medical school of Washington University, St. Louis, and Miss Adele B. Croninger of that university.

"The studies were started in 1950, after the three associates had demonstrated from 600 clinical cases of lung cancer in human patients that the malady occurred far more often in 'excessive' smokers than in other persons.

"Dr. Wynder defined 'excessive' cigaret smoking as 'two or more packages a day,' which many cigaret smokers mistakenly think of as 'moderate.'

"Today lung cancer is one of the most prevalent cancers. In the United States in 1948 the mortality from cancer in the lungs was about 17,000. In Great Britain in 1947 it was 9,287, and in Vienna in 1948 nearly 30 per cent of all male deaths from cancer were from cancer of the lungs.

"Equally striking is the shift that has taken place during the last generation in the sex ratio of lung cancer, Dr. Wynder says.

"It was clear that there was something new in the world. People, including women, began smoking cigarets excessively about 1918, not only in the United States but in Great Britain and Continental Europe. We set out to see if we could demonstrate a relation between lung cancer and cigaret smoke.'

"The present studies have not yet gone beyond external skin cancer produced by cigaret smoke-tar extract on mice; but the methods used in the study do show that the tar is cancer producing; and do already offer a means for identification of the specific factor or factors in cigaret tars which cause cancer in animals, Dr. Wynder said.

"With characteristic scientific caution, the investigators stressed that production of skin cancer in mice could not yet be accepted as direct evidence of a relationship between cancer and smoking in man, but 'rather should be regarded as a useful tool for further study of this effect.'

"Dr. Wynder and his associates used 111 mice in their study. Of these, 81 were painted three times a week with tarry extract of cigaret smoke dissolved in acetone.

"Thirty mice, of identical age and breeding and equally similar in individual respects, were used as controls. These were painted on the same areas as their fellows, but only with neutral acetone.

"Not a one of the 30 'control' mice developed skin cancer, while two-fifths of those subjected to the cigaret smoke-tar treatment did. The cancers were all within the sites of application of the tarry substance.

"The average life of a laboratory mouse is 24 months. While it would be 'unscientific' to try to translate the calendar age of the affected mice into human terms, Dr. Wynder said, a reporter's rough arithmetic figured that the mouse who developed skin cancer at age 22 months was about the age-equivalent of a man of 65, and the 12-month-old victim is in the human equivalent of his 30s.

"The cigaret smoke is produced by a machine which 'smokes' 60 cigarets at a time at the same rate and temperature as that of human smoking. They are smoked to ¾-inch length for full tar production."

Let those who are "fighting" cancer show enough interest in preventive measures to call country-wide attention to these facts. Perhaps, however, this is asking too much, for powerful financial interests are daily endeavoring to increase the consumption of cigarettes in our land. The advertising over the radio and on television alone, inviting audiences, young and old, to become habitual smokers, dominates all other forms of advertising using these mediums. If these interests are offended, it might mean substantial cuts in the donated funds raised to "fight" cancer! While the American Cancer Society is fighting the devastating flame of a consuming disease, others, by increasing the sale of their injurious products, are throwing gasoline on the blaze to keep it burning.

The Psalmist asserts, "Fire, and hail; snow, and vapours; stormy wind fulfilling his word" (Ps. 148: 8). A careful check of all the references in the Scriptures where the weather has been used by God in dealing with humanity yields interesting information. God does use and is using meteorological forces in carrying out His purposes. The withholding of rain, causing drought, and the sending of torrential cloudbursts, resulting in destruction by floods, are a part of the use God has made of meteorological disturbances to compel men to recognize their impotency in the face of the forces at His command.

When Israel was instructed by Moses in the necessity to obey the commandments, statutes and judgments of the Lord, they were also warned that, if they refused to abide by those laws, among the calamities that would overtake them would be the following:

"And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed." (Deut. 28: 23–24.)

We are reminded here of the drought and dust storms which have afflicted our country in the past. While the misuse of the land by men contributed to increasing the dust menace, God blew with His winds and scattered that dust far and wide.

When Saul was King in Israel, he undertook to exterminate the Gibeonites, the people with whom Joshua and the elders of Israel had made a league. A famine afflicted the land in the time of David, who made inquiry of the Lord as to the cause. The record states:

"It is for Saul, and for his bloody house, because he slew the Gibeonites." (II Sam. 21: 1.)

Israel had taken an oath before the Lord when they made a covenant with the Gibeonites and Saul violated that oath, with the result that all Israel suffered from a three-year famine in the land. It was not until David made amends for the evil Saul had done that relief came.

During the reign of Ahab, King of Israel, who did evil in the sight of the Lord, and under whose rule Baalism flourished, Elijah came and announced to him that there would be neither dew nor rain in the land for a number of years. At the end of three years Elijah again appeared to Ahab who, when he saw the prophet, exclaimed as the result of the suffering due to the drought, "Art thou he that troubleth Israel?" But Elijah replied:

"I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." (I Kings 18: 18.)

Because of evil in the land, the Lord had withheld rain and now Elijah proposed that a contest be held between the prophets of Baal and himself to demonstrate who was the true God. As a result of the trial the people exclaimed, "The Lord, he is the God!" This was because fire had come down from heaven and consumed the offering Elijah had laid upon the altar he had constructed. Not only was the offering burned up, but the stones, the water and the dirt around the altar were also completely consumed. This was called "the fire of God" — the nearest approach to which is the burning heat that follows as the result of the splitting of the atom. Following this demonstration of God's power and the descent of the "fire of God," torrential rains broke the drought. Was there a connection between the atomic burst of fire and the rain?

Not only has the Lord used drought and rain to fulfill His word, but tempest and storm have played an important part in the past and will in the future in bringing His purposes to pass. We have the classic instance of Jonah fleeing to go to Tarshish so that he might not fulfill the Divinely assigned task to go to Nineveh and preach against that city. The Lord stirred up a great tempest and not until Jonah was thrown overboard did the sea become calm for the sailors.

The disciples of our Lord were crossing the Sea of Galilee when a severe tempest arose. Jesus was asleep in the ship and, because of the danger and for fear that the ship would sink, they awoke Him:

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." (Mark 4: 39.)

In the events that will climax with the age coming to its close, we are informed that, through tempest and storm, God is going to bring about the destruction of His enemies and the enemies of His Kingdom. David prayed a most remarkable prayer asking the Lord to do this when he petitioned Him:

"So persecute them with thy tempest, and make them afraid with thy storm . . . that men may know that thou, whose name alone is Jehovah, art the most high over all the earth." (Ps. 83: 15-18.)

Five hundred years later, through Ezekiel the Prophet, the Lord gave the answer to David's prayer, telling what He will do when Gog moves against His people:

"I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ez. 38: 22–23.)

Along with sections of Belgium and Holland, England suffered last February as the result of tempest and storm in the flood that inundated vast areas of East and Southeast England, breaking down coastal defenses, causing millions of pounds of damage and also loss of life. Furthermore, the timing of this disaster coincides with the Divine timetable — a fact well known to students of chronology.

What of the disastrous storms which have been afflicting the United States? Many feel disposed to ask if the release of atomic energy is a contributing factor in causing this violence, following the pattern established in the days of Elijah when the descent of the "fire of God" was followed by torrential rains. Tons of radioactive dust have been released into the upper stratosphere and as yet men are not well enough acquainted with the aftereffects of such disturbances to state positively that this is harmless to humankind. We know that thousands of miles removed from Los Alamos, New Mexico, and on Yucca Flat, Nevada, where these explosions have been taking place, radioactive dust has affected sensitized films and made them worthless. It has also been reported that bodies of water have become slightly radioactive at long distances from the proving grounds. A recent report from Dana, California, dated April 9, 1953, is of interest in this connection:

"A bluish-green phosphorescent snow that nettled and stung the skin fell in a section of the rugged logging country near here last night and meteorologists said it may have been caused by Nevada atomic explosions.

"The eerie snowfall was first noticed by Milton C. Mayer, a Mt. Shasta salesman, who refused to believe his own senses until he checked with other citizens.

"U. S. Weather Bureau spokesmen were puzzled over the report but said they believed it 'possibly a reaction from the Las Vegas atomic explosions.'

"Atomic energy commission spokesmen, however, were inclined to shrug off the report."

The misuse of natural forces always brings about retribution and the question to ask is whether men are now playing with the "fire of God" that will bring disaster to the human race? It is only natural that scientists will deny all this. We must await the verdict of time and perhaps we shall not wait long before that verdict is rendered.

## SPECIAL ANNOUNCEMENT

We will begin to ship orders for PRIMOGENESIS about June 20, 1953. Due to the large volume of sales, a slight delay will occur before all orders are filled.

# Month By Month

AVE YOU EVER watched a Cossack troupe of Russian dancers? It needs a quick eye to follow their contortions. When one thinks, "At last we've got them where we want them," suddenly they do a somersault and the dance begins all over again.

Since the death of Stalin, the new regime at the Kremlin has been regaling the world with a somewhat similar spectacle, culminating in the current "Peace Offensive" now in full blast. In the excitement of watching these acrobatics the significance of an important event has been generally overlooked. This is the fact that immediately following the election of General Eisenhower — former Supreme Commander of NATO military forces — as President of the United States, the Kremlin responded in kind by appointing Marshal Voroshilov as President of the U.S.S.R.

The head of a Republic is its President. Many people wondered why Stalin was not given the usual honors due to the head of a state by foreign countries. Had Stalin been President, the N.B.C. and B.B.C. would have played the Russian National Anthem on the announcement of his death and all flags would have been flown at half-mast from official buildings. But Stalin was only the Premier of the Council of Ministers. The President of the U.S.S.R. was an unknown named Nikolai Shvernik. When the Prime Minister of a country dies, it is not usual to change the President. With the death of Stalin, however, Shvernik was quickly replaced by Marshal Voroshilov, a sign to the world as to which side had taken the initiative in the internal war between the politicians and the army as to who shall control the Soviet Union.

Stalin's system of checks and balances, designed to restrain the personal ambitions of strong individuals, was abandoned within 24 hours of his death. As Edward Crankshaw in the *Observer* puts it:

"This machinery has been abolished overnight without a word of explanation and with a deadly completeness characteristic of the land of palace revolutions. Far from being content to maintain an appearance of decentralization of powers, the 'closest colleagues' of Stalin have not only restored at a blow the old system of the Politburo dictatorship, but have concentrated the whole power over party and state alike in the fewest hands. At the same time they have shown that they trust neither one another nor the temper of the Russian people.

"To sum it all up: Stalin's immediate successor is not any one man but a directorate of five men. How long this directorate can last is everybody's guess. The very fact that Malenkov has not been given full powers suggests that the struggle for real succession is yet to come."

## Darkness at Noon

Commenting on these developments, the Daily Mail declared:

"The speed with which changes in the Soviet administration were announced suggests that plans for the new regime were all cut and dried even before Stalin died. We must wait on events to discover the inner meaning of these changes. The outer world can only continue to keep watch and ward."

By A. R. 7.

Attention from what was really taking place was skill-fully diverted by sensational reports regarding the release of "the nine" doctors (whose numbers had meanwhile mysteriously increased to fifteen). As the News Chronicle commented:

"The Moscow story makes E. Phillips Oppenheim look amateurish and gives a spinsterish quality to the adventures of Bulldog Drummond. What has now happened provides an outline for the thriller of the century. There comes irresistibly to mind a novel of Arthur Koestler's, Darkness at Noon, wherein the Soviet science of extorting false confessions was starkly analyzed. While Stalin lived no uncertainty as to these methods was evident. But now a most remarkable act has been performed by Stalin's successors. These methods are exposed and denounced and what amounts to a new day is proclaimed; a day when darkness will not descend at noon upon a victim arbitrarily selected by a law-less officialdom.

"Whether the proclamation is to be believed or not, it is of compelling interest to guess why it has been made."

Even the sober Times felt moved to observe:

"The release of the Soviet doctors may not be the biggest but it is certainly the most startling of the changes that have followed so hard upon each other in the month since Stalin died. Somebody had fabricated the plot for a purpose, but Stalin died before the purpose had fully unfolded, and now perhaps it never will. Stalin may have died too soon.

"For whatever obscure special purpose the maneuver was designed, its public collapse will have consequences of an open kind. Surely there is no precedent in Soviet history for this public admission of fraudulent and evil methods in the state police and judicial system."

Sefton Delmer describes this "slap in the face for the Secret Police" as being a risky gamble since it strikes at the fundamental source of all government authority. Thus he maintains:

"Malenkov has taken the lid off. I never dreamed it would be so soon. The great question is: Will they be able to get that lid on again when they want to? What are Malenkov's motives? A number of factors have combined to produce the decision: 7) The realization that if the peace move in Korea is to have any effect in lulling to sleep the hostility of the West, the anti-Jewish purge ordered by Stalin must be brought to an 'observable' stop. 2) Desire to unite the Army and the Party.

"Despite all his tactical peace moves, Malenkov believes that ultimately — as Lenin and Stalin prophesied — the Communist world will have to secure its triumph over the non-Communists by armed force."

Invited to give an opinion on "the week of political somer-saults that astonished the world," the author of Stalin: a Political Biography, Dr. Deutscher, says:

"It looks like an attempt to 'build up' the military leaders against the civilian ones. The story about the doctors' plot had been put out by some of the Soviet Army leaders. Officers of Beria's M.V.D., who have the extraction of confessions on their consciences, must have read with a shudder the communiqué about their release. The shudder must have been felt in every

dark office throughout Russia, so that every man, high and low, in the Soviet political police must now wonder that, if he tries again to make confessions, he will pay for it with his head. If Malenkov tries again to put this machinery into motion, he may find that its wheels refuse to turn."

#### The Red Woe

The dominating factor in this internal struggle for power is that, while Stalin could control the Red Army Chiefs, Malenkov cannot do so. On April 12th, eighteen Red Army marshals held a two-day Conference in Moscow. It was the first time they had met since the end of World War II. According to a report of the Daily Sketch Inside Information Bureau:

"The meeting was presided over by war hero Marshal Zhukov, banished from Moscow by Stalin. Since 1945 Stalin's jealousy and mistrust of the High Command had kept the 18 marshals apart. When Stalin died the Army forced the Kremlin to recall Zhukov and made him a Deputy Army Minister. It appears that Marshal Zhukov, second only to Stalin in popularity during the war, has emerged as the 'strong man' of the Soviet armed forces.

"For two days, in day-and-night conferences, behind guarded doors, the Army chiefs have discussed future military policy, says a report from Prague reaching Paris. Most significantly, Red Air Force and Red Navy representatives were invited to attend the closing sessions of the meeting. The importance attached to the meeting can be gauged by the fact that the Soviet chief commanders abroad had been specially summoned to Moscow."

In view of the fact that this Conference of the Red Army High Command ended on April 14th, a date marked in prophetic chronology as being identified with "the Red Woe," the occasion may well be assumed to presage events of momentous portent. The significance of April 14, 1953 as an outstanding date in prophetic chronology has been pointed out in Destiny Magazine in recent issues.

## The Communist Chameleon

Students of the fulfillment of Biblical prophecy in current events will be the first to recognize the outstanding significance of the emergence to a position of dominating influence of the Red Army, with Marshal Voroshilov in the highest position as Head of the State. Meanwhile, the acute observer feels fascinated perhaps, yet not deceived, by the Communist chameleon which changes color constantly to camouflage its ultimate intentions.

In his survey of the world scene, Alastair Forbes pertinently remarks:

"The Russians have always specialized in what the diplomatists call 'politiques de réchange.' There is little doubt that the series of moves recently undertaken bear all the marks of a carefully-planned operation, out of a pigeonhole, such as we have seen on other occasions in the past. They are not great improvisers. But if Russian policy can change as if with the phases of the moon, Communist policy will not keep for ever the agreeable expression it has lately begun to assume."

So far the volte face, spectacular though it may have appeared to be, does not seem to have deceived those who occupy responsible positions. The comment of the Chairman of the U. S. Senate Foreign Relations Committee was pungently penetrating when he exclaimed: "These people are playing a great international poker game," while U. S. Secretary of State, John Foster Dulles, was emphatic:

"The Allies must not be blinded by the new moves to the deeply dangerous policies of Russia. Three basic facts should always be kept in mind: 1) The Soviet Union is a hostile, armed totalitarian state, subject to the dictation of a small group whose total control extends to one third of the people and natural resources of the world. 2) The leaders of the Soviet Union are basically and deeply hostile to any other state which does not accept Soviet control. 3) The Soviet leaders do not recognize any moral inhibitions against the use of violence. They do not admit the existence of such a thing as a moral law."

In an "open letter" to Malenkov, the News Chronicle seeks to solve the secret of the new mystery diplomacy:

"Stalin was the Sphinx of the Kremlin. But in these few days that you have been master 'all the Russias you have out-riddled the Sphinx. The riddle has layer on layer like an onion. What 'double think' to deceive us could you have had in mind in granting the late amnesty? Master of enigma that you are, perhaps even you are not quite sure what is happening inside your mystery-shrouded continent? Perhaps you are a sphinx that does not know the answer to its own riddle?

"After the death of Robespierre, none of the French Revolutionaries thought that the course of the Revolution would be changed. Yet the mere fact that Robespierre was dead set free forces that nobody foresaw. They proved overwhelming. History is a strange giant. Every now and again it picks up its masters as though they were babies and carries them on to new places where they little dreamed of going."

# The Destiny of Events

Jane McIlvain, the first woman journalist to return to the West from the New Russia, writing for the Daily Express, claims:

"While diplomatic observers (who have been in Moscow longest) are puzzled about the Kremlin peace moves, some feel that the Red rulers may not be certain of the progress and destiny of events. They may have achieved one thing — putting the U. S. on the defensive in the arena of psychological warfare."

In his speech in the House of Commons, opening the recent defense debate, Mr. Churchill, "clearly burdened with a heavy sense of the world's uncertainties," rolled out one of his immortal sentences when he spoke of "the sullen and unpredictable oceans of human destiny," but seemed to have cast off some of the sense of heaviness when, 15 days later, he addressed a Glasgow rally and declared:

"Is there a new breeze blowing on the tormented world? Suddenly, mighty events far beyond our control, but in harmony with our highest hopes, have made their mark on the life of the world. New men have obtained supreme power in Moscow, and their actions seem to betoken a change of mood. We cannot yet tell what this means. We cannot measure how deep is their purpose or where the process they have set on foot may lead them.

"The future is inscrutable. But as so often happens, though the uture may be veiled, the path of duty is clear."

In this respect students of prophecy fulfilled in history are more fortunate than the mass of mankind since they see the course of world events, illumined by the radiance of the sure word of prophecy which shines like a light in a dark place.

Of Vishinsky it is complained that "first he woos, then he attacks," so that representatives at the UN Assembly had hardly recovered from his "tidal wave of conciliation" before they found themselves presented with the following demands: 1) Stop arming; 2) Banish the atom bomb; 3) Disband NATO. This is equivalent to asking the Western Powers to do a 180-degree turn all at once.

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While Vishinsky would like to see the Atlantic Alliance do a 180-degree turn, evidence accumulates of an increase in military preparedness, especially in the field of naval expansion. Strange to relate, the latest developments indicate that the focus of interest is moving from the Baltic to the Mediterranean. In this connection it was noteworthy that, after Malenkov succeeded Stalin, messages came confirming Communist solidarity from every satellite state except Albania. Why? The answer is given by William Stuttard in a special article:

"With Tito complete master of Yugoslavia (which, together with Greece, isolates Albania from the rest of the Communist Empire) General Hodje's position as the Kremlin's puppet will get more precarious unless Malenkov can keep up a steady stream of reinforcements by air. What special interest could Moscow have in this small country? The coastline on the Adriatic is the big attraction. It is needed for submarine bases in the Mediterranean in case of war.

"Thousands of technicians have been sent by air. Submarines have been transported in sections by plane and assembled secretly at various places along the coast. Tito's recent trip to London and growing unrest in Albania must be worrying Moscow."

Another report states that 150 midget submarines have just been transported by rail and air from the Baltic, for reassembly at Odessa on the Black Sea. That Soviet submarines are roaming farther afield than the Mediterranean is evident from an Inside Information communiqué to the following effect:

"South African warships have been ordered to intercept Russian submarines operating on the East and West African coasts, carrying 100 African Communist agents, trained at Prague."

Some idea of the formidable growth of the Soviet Union as a naval power is indicated by the report given recently to the British House of Commons by the First Lord of the Admiralty:

"Today the Soviet Navy has about 20 very powerful cruisers, over 100 destroyers and more than 350 submarines of all classes. All ships are kept manned, with the result that Russia has today the second largest Navy in commission."

# A Time for Watching

In view of all these considerations, we need not be surprised to find the *Times* taking a cagey attitude:

"Mr. Churchill carried the House of Commons with him when he welcomed President Eisenhower's peace program. All Mr. Churchill's sense of history, and his unrivalled gift for measuring the tide of world affairs, supported him. 'Time,' as Mr. Churchill said, 'may well be needed to enable a sure judgment to be made.' Undoubtedly this is a time for watching and preparing, without foolish hopes, but equally without attempts to dictate terms before even it is known whether there can be any relaxation of tension at all."

The Editor of the Daily Mail was equally restrained when he averred:

"The British people are politically mature enough to realize that snags may be hidden in the milder messages from behind the Iron Curtain. These may be intended to lull us into a false security, to divide Britain from America, or to end the war in Korea because the Reds want to concentrate on Indo-China. Nobody who knows anything is blind to these considerations."

From the same source comes also the following wise commendation:

"Nothing in this world is static, least of all political situations Friendships and enmities among nations are in a constant state of flux. Regrettable though this may be, it is the nature of human society. It was Palmerston who said, 'We have no eternal allies and no perpetual enemies, but our interests are eternal and perpetual and these it is our duty to follow.' Britain's interests are peace and prosperity."

Palmerston was speaking as a realist, but would have been the first to admit that perpetual alliance is not impossible with those whose interests are basically the same as our own. Thus A. L. Rowse, the historian, expounds the theme of the developing unity of the English-speaking peoples:

"We are living at an exciting moment of new developments and new potentialities such as people have hardly yet noticed. Look at the way in which we have become, in Mr. Churchill's apt words, 'somewhat mixed up together' — both within the British Commonwealth and with the United States. The whole English-speaking world is becoming one.

"That is the most encouraging fact upon the horizon as we look out upon the dangers of the world in the new epoch opening with the Coronation. That developing unity of the English-speaking world is the most important fact that has been growing in the womb of the history of the past 18 years. What sort of a future would there be for us without it?"

#### A Great Loom

Moreover, speaking to the Economic Club in New York on his recent visit, Britain's Chancellor of the Exchequer, Mr. R. A. Butler, affirmed:

"With the Commonwealth we bring to this partnership a comity of nations of great economic strength and political significance. Ours is a great loom weaving together the independent strands of East and West, of the northern and southern hemispheres, of ancient races and undeveloped territories into one strong enduring whole.

"When this great Commonwealth is joined with you in common effort, no power on earth can stand against us."

Here we have the spectacle of the descendants of Ephraim — whose seed were to become "a company of nations" (Gen. 35:11) — speaking to the descendants of Manasseh — whose seed were destined to become "a great people" (Gen. 48:19) — through the lips of a spokesman who is a man of vision as well as a statesman.

Inevitably, the question arises: What is the purpose of this developing unity of the English-speaking world? Is it merely for the pursuit of selfish interest and self-glory? Only those who are exponents of the theme of Anglo-Israel identity can answer that question squarely. The descendants of Ephraim and Manasseh, represented by Britain, the British Commonwealth and the United States, represent the Israel people through whom it was prophesied that "all the families of the earth" would be blessed. Slowly we are beginning to realize as a people to what extent the burden of world responsibility involves dedication to the service of mankind.

A parallel question naturally arises: Must the enmities and friendships of nations be forever doomed to be in a state of flux? And the answer through the voice of the Bishop of Chichester asserts the vigorous challenge: "The world of man and material things is well ordered just so far as it obeys the Divine control."

How true that is. The Divine control exists and all we need to do is to obey it. But except for brief moments of gravest national emergency, we never attempt collectively to obey it long enough to see what happens. When we turn collectively or nationally to the Lord, He delivers us out of our distresses. But the moment the threat to our existence is gone we slip back into our old habit of blaming God for the world's evils and imperfections. Our instinct to trust in God is strong. That is why it always makes itself manifest in times of grave national peril. But our will to follow the way of the Lord is feeble.

When it comes to knowing on "which side the bread is buttered," the animal creation has more sense than humans,

as it is written:

"The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." (Isa. 1: 3.)

And again:

"Yea, the stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." (Jer. 8: 7.)

Amazing isn't it? But listen to this:

"Can a maid forget her ornaments, or a bride her attire? Yet my people have forgotten me days without number." (Jer. 2: 32.)

And again:

"This thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well with you." (Jer. 7: 23.)

Obedience to spiritual law is the prerequisite for national and collective well-being as obedience to natural law is a condition for the well-being of the animal creation. It is only our self-will and selfish interests which stand in the way of a manifestation of Divine well-being exceeding human imagination.

# The Plane of Perfection

Perhaps the sceptic will say: "I would like to believe that. But look at the cruelty in nature. Obedience to natural law does not save the animals from suffering." That may seem a point well taken. But the fact is that disordered nature would be brought into alignment with the Plane of Divine Perfection if man regained his lost dominion. All these factors are interrelated elements in the regeneration of the whole creation which is "the great Divine event to which creation moves." Indeed, as Paul proclaims, "The whole creation groaneth and travaileth in pain," waiting for the manifestation of the sons of God.

When mankind comes back into adjustment with the Plane of Divine Perfection, then the world of nature will manifest a concordant harmony, as it is written:

"The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." (Isa. 65: 25.)

And again:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and

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the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isa. 11: 6–9.)

The operative element in these clauses is contained in the eighteen words with which this proclamation is concluded. When the earth is full of the knowledge of the Lord, then we shall watch spellbound the transformation taking place of temporal things — an elevation which, as King David foretold, would be caused by a perfection higher than that of nature. Thus David expostulates:

"Let the people praise thee, O God; let all the people praise thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear him." (Ps. 67: 5-7.)

Just in case any student might be induced to suppose that the increase which the earth can yield is confined to crops, we present the following amplifications for consideration. It is evident that something of a startling, world-wide signification is implied by this dramatically figurative language:

"So with Joy you shall march,
And by safety be led;
Hills and Mountains before you burst out into song;
And all Trees of the field clap their hands!
Instead of the Briar will spring up the Cypress,
In place of the Bramble the Myrtle shall grow!
And be fame for the Lord, —
A fixed Beacon for ever!"

(Isa. 55: 12-13, Ferrar Fenton Trans.)

What happens is going to be a fixed beacon for ever; i.e., a landmark in the history of mankind. The healing of disordered nature — marvellous though it will be — is only one phase, however, in the regeneration of the whole creation. For all the transformations after which men strive so painfully today will serenely ensue in the coming Kingdom of God upon earth. Indeed, with the manifestation of the sons of God, a new and perfect order of well-being will be established and flourish before our astonished eyes.

POSTSCRIPT. By the time this article is published, the Coronation will have become past history. I would like, however, to venture upon the following prediction. It is that, by contrast to the splendor and pageantry attending the Ceremonial, one of the most moving of memorable moments will be when all the people join in singing: "All people that on earth do dwell."

The sound of the organ and voices of the choir reaching the crowds through the West Doors of the Abbey will have been carried by amplifiers to countless thousands lining the Processional Route; radio and TV will have extended the sound of singing to every home in the British Isles and thence in ever-widening circles to homes in the British Commonwealth; voices will have joined in singing throughout the United States and in every corner of the inhabited globe. Never before in the history of mankind has such a Paean of Praise been sent up to the High Heavens, collectively, by countless thousands at one moment of time!

Only the dullest imagination could fail to be inspired with a sense of wonder at the potential power of such a mighty affirmation. It represents a modern fulfillment of David's exhortation: "Let the people praise Thee O God; let all the people praise thee." By the miracle of radio and television this will have become a possibility and reality on a global scale. May it prove to have been an experiment inaugurating many similar spontaneous demonstrations of faith towards God as appropriate occasions present themselves. — A. R. H.

# REVIEW of World Affairs By KENNETH DE COURCY

London, May 1 (By CABLE)

ALENKOV REPLACED Stalin at a time when a decision had to be made. As a result largely of Eisenhower's victory in America, and the offense given to the Jewish community throughout the world, the cold war was becoming hotter. If Russia does not agree to America's clear and reasonable terms for general peace and disarmament, she will have very few friends left, and her own people will be made doubtful, and, if told the truth by Western agencies, they will become even more restless. Thus, it will be very difficult for Russia to reject

Russia, therefore, faces a very great decision. She can risk war in order to gain world domination, or she must retire behind her own frontiers without further prospect of the peaceful communization of the outside world.

America's terms without greatly weakening herself.

Everyone, of course, wants above all to know what the outcome is likely to be: Will it be war or peace? Will Russia retire or not? If Malenkov withdraws, the present regime will be unlikely to continue long. If he risks war, while she would be able to do enormous damage, Russia could not win. But does Malenkov realize that? Reports on him suggest that he is a fanatic and many in close association with him are likewise so. The only really good chance of convincing him that war would spell disaster, and that he has no choice but to retire within his proper frontiers if he is to avert a catastrophe for his countryand indeed for the whole world — is to show the utmost strength and determination. This has already been proved true in a limited but, nevertheless, important sense. If the West showed the very slightest weakness or hesitation, there might be an accident.

It is not too much to say that the entire issue of peace or war depends upon whether Malenkov or his successor believes that NATO means business. All efforts to turn down or explain away Eisenhower's policy and methods would be, in the view of our observers, a contribution to war. It is here that the chief danger now lies. So many dangers have been averted that it is of vital importance to overcome this one — perhaps the last and, therefore, the most serious. If Russia does not withdraw and one day strikes, it will be because she doubts the strength, unity and determination of NATO. If she is left in no doubt, the chance of peace will be greatly increased.

#### British Outlook

Britain's future politics will be decisively influenced by two things: 1) foreign affairs; 2) economic trends. There are really no other political issues of major importance. In the sphere of economic affairs, much will depend upon

how Britain reacts to the revolutionary ideas of the new American administration, which may put everything into a new context.

As we understand it, President Eisenhower and Mr. Dulles are convinced that disarmament and controlled international inspection are essential conditions in any peace negotiation the local terms of which would involve any reduction in NATO strength in whatever sense. An influential group in Britain, however, wants to press public opinion into a series of local arrangements, regardless of disarmament and inspection and without making them conditional.

Take Germany, for example. A local settlement involving withdrawal of all allied forces, even though it included unification and free elections, might be conditional upon Germany becoming neutralized. If this preceded general, controlled disarmament, the effect would be to have Russian armies and air forces within striking distance of the heart of Western Europe — EDC having been knocked out of the picture, since EDC without Germany would be very weak. Thus, the outcome of such a local settlement would be to leave Russia in an even stronger position than now, while NATO would have been considerably weakened. Moreover, the organization already in existence in Eastern Germany, the object of which is to capture a unified German State, would at once be put into operation.

Malenkov's reply to American policy will be an attempt to avoid the condition of disarmament under control but to encourage local negotiation to keep Germany out of EDC and NATO.

It is important to notice that very powerful forces in British politics favor negotiation with Russia on several important topics, without America's governing conditions. It is at such a point that a great debate might occur, involving very far-reaching issues in Anglo-American relations and British domestic politics. The preliminary moves, with this object in view, have been made both by Russia and by the friends of Russia in the British press and in British political circles. Moreover, there are persons of influence in America who are working along the same lines. Malenkov's whole policy depends upon whether he can force the West to negotiate without America's over-all conditions.

#### Military Activities

EVIDENCE of closer contacts between Czech forces and those of other satellites and of progress in unified planning comes from three different areas in Czechoslovakia. The first is the northwest corner around Karlovy Vary, Marianske Lazne and Cheb. Camps and training areas for infantry and artillery have been set up and there are some units from

other satellites. Intensive training has been going on, with emphasis on coordination of different satellite forces.

The second area is the northern region, where the frontiers of Eastern Germany, Poland and Czechoslovakia meet and where there are further training areas. Land and air forces of the three countries have been training together during the last few months. Large-scale maneuvers are expected shortly in which, it is thought, other satellites are to join. The third and most important military area, however, is in the south, along the Austrian border. The two main military centers are Breclav and Bratislava. There are important troop concentrations and munition and supply dumps in this region.

Alongside these military activities in Czechoslovakia, which are closely paralleled by similar moves in Hungary, some Russian units have been withdrawn from Austria. In fact, the Russians are showing markedly less military interest in Austria, which is regarded more as a contact point with the West, a source of intelligence and an area

for commercial exploitation.

The Soviet Baltic fortification line is nearing completion. Some observers say that it now reaches from Szczecin (Stettin) to Leningrad and, at certain points, has a depth of 50 kilometers, from which all civilians have been excluded. The islands of Rügen and Hiddensoe seem to be the most westerly points. Both these are closed to civilians. Most of the work on Rügen is done by Germans. There are East German People's Police units and Russian naval and artillery units on the island. The port of Sassnitz is now a well-protected submarine and destroyer base. The coast line of the former Baltic states has been militarized and industrialized. Many local population groups have been removed and resettled in Siberia. Russians have replaced them. Riga is a military headquarters for the whole area. The larger seaports - especially Libau and Tallin - are Soviet naval bases with airfields and fortifications.

We also have news of continuing developments in the Arctic regions. Soviet naval and merchant fleet forces in the White and Barents Seas have considerably increased in both numbers and activity. Norwegian reports speak of a number of new airfields near the chief naval bases, particularly in the Petsamo area, Murmansk and down to the White Sea. The main airfields on the White Sea are around Kandalaksha and the Arkhangelsk-Molotovsk area. The NATO Powers require full international inspection of all these areas, since, in many respects, the Anglo-American alliance in particular feels itself insecure as a result of the Russian military installations built on so vast a scale in the Arctic and Baltic areas.

The Faroes, Iceland and Greenland are vital stepping stones between Europe and the American continent. One of our observers who has recently been in Greenland and Iceland has sent us a new report. The economic and strategic importance of Greenland is constantly increasing. Prospecting is leading to the discovery of rich natural resources which, for centuries, have been hidden by ice and wilderness. Lead and iron ore exist in quantity and quality which make extensive exploitation worth while, in spite of natural and geographic disadvantages.

## Reports From Northern Europe

The situation in the Northern European countries also must be carefully watched in the context of Soviet activities in the Baltic and Arctic. After the last war Denmark's

outlook on military problems began to undergo some modification. She joined NATO; military service has been extended from 12 to 18 months.

The Communist Party is in a very small minority and there is much friction within it. With the dual purpose of pulling the party together and of undermining Western defense arrangements, the Communists have worked out a program of more intensive activities during the present year. The campaign started with increased propaganda. Special efforts are being devoted to arousing dissatisfaction with the extended period of national service. Less noticeable, but just as effective, has been a steady infiltration of Communist agents amongst young people in schools and military camps. There are specific orders from Moscow that the most intense activity is to be concentrated on teachers' colleges. Some of the results of all this have now become apparent. There has been serious trouble in the army in connection with the 18 months' service period. There have been acts of sabotage against U. S. military aircraft at the Jutland base of Karup, which could not have been carried out except with the connivance of airfield personnel.

The situation in Norway has not been so serious as in Denmark. But it should be watched. The Communists have not been represented in the Storting since 1948. But it is thought that they may get a few seats in this year's elections. Once in parliament, they will be in a better position to launch a neutralist and anti-NATO campaign similar to that in Denmark.

# The Communist Danger in Ethiopia

ETHIOPIA is still the headquarters of Russian subversive activity throughout black Africa. In Addis Ababa the Soviet Legation, the Information Service and the hospital continue to be active. From here orders are sent out, agents are dispatched and a massive propaganda is developed. It is not a question of the number of Russian nationals — but of the numerous agencies and agents employed. It is difficult to deny the significance of the timing and similarity of such Communist inspired movements as the Liberation Front in the Belgian Congo, the Beira Liberation Committee in Mozambique, the Democratic Rallies and the shock groups in the French colonies and Mau Mau. The last, however, has both Indian and Russian leadership — mostly Indians working for Communism.

There are close ties with Soviet activities in Cairo and between Soviet diplomatic representatives in Ethiopia and Egypt. There appears to be a similarity of activities and harmony in timing when one looks at the Union of Near East Communist Parties (Syria, Egypt, Lebanon, Jordan, Iraq and Israel); at the Mogreb Liberation Committee; at the Communist cells amongst the Greek and Armenian colonies in Africa (especially in Ethiopia); at the subversive movements amongst Indian colonies on the coast; and finally, at the mass movements which have been started amongst Negro populations.

The foregoing is the ninety-second presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in Destiny by special arrangement with the author.

Readers desiring the complete "Intelligence Digest" may obtain it by subscription at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

# **World In Travail**

April 27, 1953

Hose following the world drama in the light of Biblical and Great Pyramid prophecy were fully aware that 1953 was to be a momentous year. In the Great Pyramid chronograph it was marked as the close of the period, beginning in 1936, when America and the British Commonwealth would be compelled, under Divine tutelage, to initiate the reorientation and rectification essential before they could enter the soon-to-dawn era of peace.

Forces of disruption and disintegration have been rampant throughout the 1936–1953 epoch. First it was the rise of Hitler and Mussolini which led to World War II. From 1945 on, imperialistic Communism kept Britain and America under constant pressure. Crisis followed crisis, yet always the destructive forces were stopped short of the inevitable culminating show-

down.

As the spring of 1953 arrived, it became evident that the props which had held the world strategic situation in precarious balance were being removed. A major step in this process was the death of Stalin which placed younger, more vigorous leaders in control of Soviet policy.

The Malenkov regime initiated an exchange of sick and wounded prisoners of war in Korea, followed by a resumption of truce talks. While the attention of the Western world was centered on the dribble of returning prisoners, Communist Vietminh forces in Indo-China invaded the state of Laos. This move quickly threatened to bring the whole of Southeast Asia under Moscow's domination.

Communist intrigue was also achieving major advances on many other fronts. Mau Mau activity in Africa increased ominously. Iran drifted closer to anarchy and a Communist coup. Arab-Israeli tension continued, with new border clashes erupting. And all the while Communist penetration into South and Central America, particularly Guatamala, proceeded apace.

The Chinese Reds on March 23 opened a series of sharp attacks which broke the protracted lull on the Korean

battlefronts. This was 286 days solar (displacement) before January 7, 1954, which will close a desolation period of 1290 days after America entered the Korean war on June 27, 1950 (upper half of Chart I). March 23 was also 7 x 270 days lunar after the proclamation of the North Korean "People's Republic" on February 16, 1948 (bottom of Chart II). The 7 x 270 time-interval signifies birth travail perfected.

March 23 also marked the resumption of militant anti-Western propaganda by the Moscow press and radio. For further chronological data on the date, refer to last month's charts ("Climax of Judgment," Destiny for

June 1953, pp. 209-212).

The first Communist move toward prisoner exchange came on March 28 as they accepted an earlier UN proposal, their offer being coupled with a bid for resumption of truce talks. But on the same day the United States and France agreed that any attack elsewhere in the Far East by Communist China during a Korean armistice would be regarded as a violation of the truce. This warning was included in a communique issued at the close of a three-day Franco-American conference in Washington.

March 28 also brought a Mau Mau attack in Kenya which resulted in the deaths of over 100 loyal tribesmen.

These developments tautening the world crises fell 8 x 390 days after September 11, 1944 when American armies first invaded Germany in World War II (top of Chart III). Eight is the number of renewal, while 390 signifies Israel's chastisement. The combination thus appropriately marks March 28 as initiating a new phase of chastisement for Britain and America. Likewise significant is the fact that March 28 was 420 days after February 2, 1952 when Russia declared World War III already under way.

The article, "Through Judgment to Restoration," in Destiny for September 1951 (pp. 318–322) pointed out that the combination of 1600 plus 2 x 88 days, signifying judgment under Divine compulsion, links successive phases of humanity's corrective ordeal. It is noteworthy, therefore, that the

# By William O. Lay, Jr.

new phase initiated by the March 28 developments is separated by this time-factor from May 15, 1948 when British forces evacuated Palestine. The latter action led directly to the Arab-Jewish war and the increasingly precarious instability which has since prevaled in the Middle East.

Communist China on March 31 made a new bid to end the Korean war, offering to drop its earlier demand that all war prisoners be repatriated. This was on the lunar terminal of 286 days before January 7, 1954, which will be 1290 days after June 27, 1950 (near center of Chart I). March 31 was also 1040 (fruition) plus 2 x 286 days after Mukden fell to the Communists on October 31, 1948.

The March 31 Communist peace proposal also fell 1290 days after Britain devalued the pound on September 18, 1949. The close link between Korea and the economic order was underscored by the "jitters" which swept financial and business circles at the first suggestion of a possible Korean armistice.

March 31 also found the Soviet control commissioner for Germany calling for a new four-Power conference to work out a German peace treaty and unification. This was 1040 days after the May 26, 1950 Allied notes urging a peace settlement and all-German elections.

Russia's "peace" offensive resulted in agreement upon Dag Hammarskjold of Sweden as successor to Trygve Lie in the post of UN Secretary General. This was also on March 31.

Russia on April 1 threw its support behind the Peiping government's bid for a Korean truce. This was precisely 1260 days solar (tribulation) after the proclamation of the Chinese Communist government on October 1, 1949 (near bottom of Chart I). In addition April 1 was 1600 days lunar after December 7, 1948. The latter date brought the Chinese Red military victory at Suchow which cleared the way for their swift conquest of China.

The first open clash between the Mau Maus and British forces occurred

in Kenya on this April 1 terminal.

General Mark W. Clark, the UN Far Eastern Commander, on April 2 accepted in good faith the Communist proposal for Korean negotiations. This was 1260 days solar after Russia recognized the Chinese Communist government on October 2, 1949 (center of Chart II). April 2 was also 666 days solar after the "liberation" pact which cemented Communist control over Tibet and 2 x 286 days after the Japanese peace treaty was signed in September 1951.

Especially noteworthy is the fact that April 2 fell 880 days (Divine intermediation) before August 30, 1955, which will be 7 x 270 days after the United States entered the Korean war. Seven is the number of perfection, while 270 connotes either birth travail or deliverance.

The Russians on this April 2 terminal drastically eased traffic restrictions between Berlin and West Germany. In another conciliatory gesture, France

and the United States were invited to join air safety discussions initiated earlier by Russia and Britain.

Talks preliminary to the exchange of sick and wounded prisoners began at Panmunjom on April 6. The date was exactly 880 plus two days after Chinese Communist intervention in the Korean war was revealed on November 6, 1950 (lower half of Chart IV). In Iran, Premier Mossadegh charged that his life had been threatened by plotters in the court of the Shah and demanded that the monarch be reduced to a figurehead with no powers to rule. This was 666 days lunar after June 20, 1951 when Iran nationalized its oilfields.

These two April 6 developments fell 10 x 1290 days (perfection in desolation) after the British entered Jerusalem in December 1917. Refer again to Chart IV and note that both Korea and the Middle East were also in the news on December 28, 1948, which was 9 x 1260 days after the same initial

point. It was on the 1948 date that the United States announced its military evacuation of South Korea.

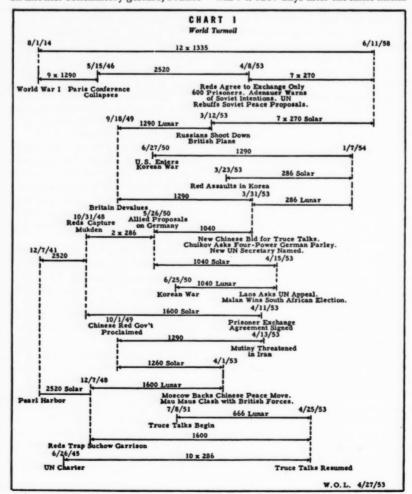
West German Chancellor Konrad Adenauer on April 7 began a series of conferences with American officials in Washington. Under discussion was the whole range of European problems, including the Saar dispute and the European Army project. The date was 1290 plus two days after September 23, 1949 when President Truman revealed that Russia had exploded an atomic bomb (near bottom of Chart III). Note that April 7 was also 1600 plus 1290 plus two days after Germany surrendered on May 7, 1945.

The Communists on April 8 agreed to free 600 prisoners, a figure which Allied negotiators labelled "incredibly small." Meanwhile, West German Chancellor Adenauer warned that Soviet peace overtures must be viewed with caution and distrust. The United Nations also rebuffed Russia's "peace" campaign by voting down Soviet proposals on three separate issues, including disarmament and the charge that America was waging germ warfare in Korea.

A trial or probation period of 2520 days separates these April 8 developments from May 15, 1946 when efforts to draft World War II peace terms collapsed (top of Chart I). April 8 was also 7 x 270 days before June 11, 1958, which will be 12 x 1335 days after the outbreak of World War I. Twelve is the number of governmental perfection, while 1335 signifies blessed hope for nations of the Israel Commonwealth. The combination of these two factors highlights the 1958 date in relation to the restoration to follow these years of crisis. The 7 x 270 measure extending back from it marks April 8 as an important waymark in the preliminary tribulation.

Note that the solar terminal of this 7 x 270 cycle marked March 12 when Soviet fighters shot down a British bomber in Germany. Further chronological data on this date will be found on last month's charts.

The United States and Western Germany on April 9 challenged Russia to prove her peaceful intentions by allowing free elections in the Soviet Zone of Germany and freeing thousands of German prisoners. This came 1290 days lunar after Russia's recognition of the East German government on October 16, 1949. It was also 420 days solar after February 8, 1952



when Germany revealed her terms for participation in the NATO defense plan (center of Chart III).

In the United Nations, the Soviet delegation on April 9 advanced proposals which, far from reflecting Moscow's conciliatory overtures, were actually merely a rehash of such oftrejected resolutions as the demand for immediate outlawing of the A-bomb and for dissolution of the North Atlantic Treaty Organization. This revealing Soviet move came 666 days lunar after the June 23, 1951 Malik truce proposal.

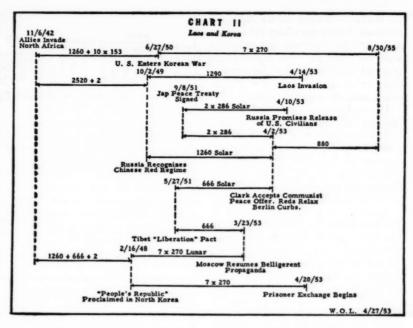
The State Department in Washington disclosed on April 10 that Russia had promised to obtain the release of thirteen American civilians seized by North Korean Communists at the outbreak of the Korean war. This gesture came 2 x 286 days solar after the Japanese peace treaty was signed in September 1951 (near top of Chart II).

UN and Communist representatives on April 11 signed an agreement for the exchange of sick and wounded prisoners. This was 1600 days solar after Mukden fell to Red armies on October 31, 1948 (lower center of Chart I).

In strife-torn Iran, a group of army officers on April 13 threatened to lead an armed revolt to protect the monarchy. The date was a desolation period of 1290 days after the proclamation of the Chinese Communist government (near bottom of Chart I). The next day Iranian Communists, supporting Premier Mossadegh in his constitutional dispute with the Shah, rioted in Tehran to back up their demand for curtailment of the Shah's powers. This was 286 days solar before January 29, 1954, which will be 15 x 120 days (hour of warning) after the Jewish-Egyptian armistice was signed on February 24, 1949 (top of Chart

Under the smokescreen of peace talk, conciliatory gestures and Korean prisoner exchange, the Kremlin leaders launched a major aggressive thrust toward the heartland of Southeast Asia. On April 14 Communist forces invaded the Indo-Chinese state of Laos, conquest of which would open the gateway to Thailand, Burma and Malaya.

The invasion of Laos came upon a most appropriate chronological terminal, precisely 1290 days (desolation) after Russia recognized the Chinese



Communist regime in October 1949 (top of Charts II and IV).

The leaders of Laos on April 15 denounced the Communist invasion as "criminal aggression" and asked France to appeal for UN military assistance. Most significantly, the date fell a lunar fruition period of 1040 days after the June 25, 1950 invasion of South Korea (center of Chart I). The Communist tide of conquest, contained at one point, inevitably breaks through at another.

April 15 also set the stage for redoubled turmoil in South Africa as Premier Daniel F. Malan's Nationalist Party — anti-British and pledged to strict racial segregation backed by force if necessary — won a sweeping victory in Parliamentary elections.

President Eisenhower on April 16 challenged Russia to prove the sincerity of its peace propaganda with deeds, not words. Included in the five rigorous tests set by the President were cessation of aggressive activity in Malaya and Indo-China as well as Korea, and cooperation with the free world in a program of disarmament.

The UN Far Eastern Command, also on April 16, accepted the Communist offer for resumption of Korean truce talks. At UN headquarters in New York, meanwhile, the Russians suddenly denounced the Israelis, demonstrating that the Soviet anti-Zionist attitude remained unchanged. These developments all came a solar tribulation period of 1260 days after Russia

recognized the East German Communist government (lower half of Chart III).

April 16 was also 666 days after the nationalization of Iran's oilfields. This 666 terminal marked a severe outbreak of anti-American demonstrations in southern Iran. Thirty Americans were forced to take refuge in the palace of a tribal chieftain (bottom of Chart IV).

American Secretary of State Dulles on April 18 challenged the Soviet Union to accept President Eisenhower's plan for "total peace." On the same day the UN Assembly unanimously supported a resumption of Korean truce talks. The date was 286 days before January 29, 1954, which falls 15 x 120 days after the February 1949 Jewish-Egyptian armistice (near top of Chart IV).

Another significant "hour of warning" period, this one extending from the British evacuation of Palestine, terminated on April 19. The date found the Israeli government opening a diplomatic offensive aimed at easing the increasingly tindery situation prevailing along her frontiers. With UN authority obviously weakening, the Jews sought some means of abating the threat posed by recurrent border incidents. But in Cairo Premier Naguib blasted any hope for early easing of Arab-Jewish tension when he called the Israeli state a "cancer in the body of the Arab world."

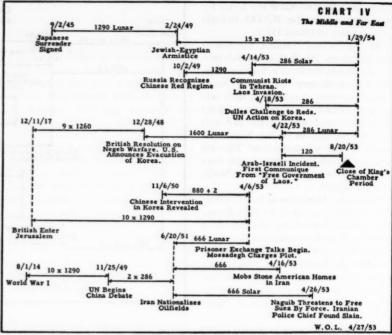
A third Communist column joined

the invasion of Laos on the April 19 terminal. Note from Chart III (upper half) that the date was also 666 days after the June 23, 1951 Malik truce proposal and 2 x 286 days lunar after October 3, 1951 when the British abandoned the Abadan refinery.

The exchange of sick and wounded prisoners began in Korea on April 20. It is noteworthy that this date was precisely a "deliverance perfected" measure of 7 x 270 days after the proclamation of the North Korean Communist government on February 16, 1948 (bottom of Chart II).

April 22 fell a warning interval of 120 days before the close of the King's Chamber period. The developments of the date were portentous indeed. As the invasion of Laos progressed rapidly, the Vietminh radio broadcast the first military communique in the name of the "Free Government of Laos." And in Palestine the Arab-Jewish war flared up briefly as Israeli military units and Jordan Legionnaires exchanged gunfire for two hours across the border cutting through Jerusalem.

Other significant chronological data marking April 22 is mapped on the



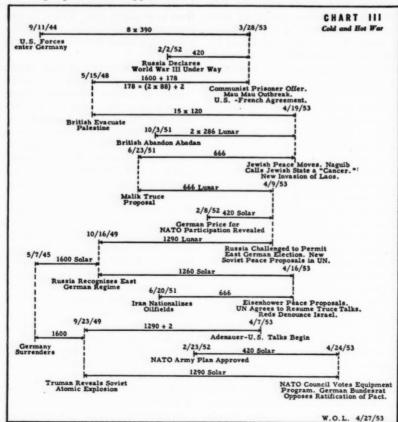
center of Chart IV. It fell 1600 days lunar after December 28, 1948 and 286 days lunar before January 29, 1954. The 1948 date brought the British UN resolution on Arab-Israeli warfare in the Negeb desert region. The 1954 date will be 15 x 120 days after the February 1949 Jewish-Egyptian armistice.

The NATO Council on April 24 voted a huge, four-year budget to construct airports, a radar warning system and other installations. But on the same day the upper house of the West German parliament sharply dimmed NATO prospects by voting to delay ratification of the European Army treaty until the high court had approved the pact. The court had previously refused to rule until parliament ratified the treaty.

These developments came exactly 420 days solar after the NATO army plan was approved on February 23, 1952 (bottom of Chart III). April 24 was also 1290 days solar after President Truman revealed Russia's first atomic explosion.

Korean truce talks were resumed at Panmunjom on April 25, precisely 666 days lunar after the original truce sessions opened on July 8, 1951 (bottom of Chart I). Likewise significant is the fact that April 25 was 10 x 286 days after the UN charter was signed on June 26, 1945. And an interval of 1600 days separates April 25 from the crucial December 7, 1948 Chinese Communist victory at Suchow.

As Anglo-Egyptian talks on evacuation of the Suez Canal Zone were about to open, Premier Naguib de-(Continued to page 240)



# THE PROPHET HOSEA

THE MINOR PROPHETS are so named. not because their utterances were less inspired than those of the rest of the prophets, but because their prophecies were shorter than those of the group called the major prophets (Isaiah, Jeremiah, Ezekiel, Daniel). There are twelve minor prophets and Hosea's book is given first place in this section of the Scriptures. Six of the writings of these prophets are dated and six are not. Hosea's book is one that is dated, for we are told that he prophesied during the reigns of Uzziah, Jotham, Ahaz and Hezekiah, Kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israel (Hosea 1: 1). Adding together the length of the reigns of the kings of Judah, and the fact that Hosea was active up to the time of the fall of Samaria, capital city of the northern ten-tribed Kingdom of Israel, this prophet was engaged in his work for about seventy to seventy-five years.

Contemporary prophets who were active during the time Hosea was prophesying were Isaiah, Joel, Amos and Jonah. It is very likely that, as a young man, Hosea had been a member of the school of the prophets founded by Elijah, which was carried on by Elisha after the ascension of Elijah.

# Prophet's Commission

The true spelling of the prophet's name, taken from the Hebrew, is Hoshea, which means "salvation." Nothing is known about Hosea, his family or his personal history other than what is recorded in his book. We do know he was a prophet to the northern ten-tribed Kingdom of Israel (the House of Israel), although he directed some messages to Judah also. The burden of Hosea's prophecy had to do with the coming end of the northern ten-tribed Kingdom and the deportation of the House of Israel. He was specifically instructed to go and take a wife as follows:

"Go, take unto thee a wife of whoredoms, and children of whoredoms: for the land hath committed great whoredom, departing from the Lord." (Hosea 1: 2.)

Many consider the Lord's instructions to Hosea very strange indeed, but the manner of his marriage and family life were as much a part of the Lord's commission to the prophet as the Lord's instructions to Jeremiah to wear a heavy yoke on one occasion and His command to Ezekiel to lie on his side for a number of days for the iniquity of the House of Israel and for the iniquity of the House of Judah. These were demonstrations of an unusual nature, the symbolic meaning of which could not fail to be understood. Equally so, the Lord called upon Hosea to enact a role in his own life that was a dramatization of the Lord's relationship with His people. The future recital of Hosea's personal experiences was to bring home to the House of Israel the enormity of their sins and serve as evidence in justification of the action taken by the Lord in punishing His people.

#### Critic's Contention

There has been a great deal of conjecture about the directions to Hosea to take "a wife of whoredoms." Actually Hosea was being told to take a wife from among the women of the Northern Kingdom of Israel, for they had all turned to idolatry after departing from the commandments, statutes and judgments of the Lord. When Hosea married a woman of the House of Israel, it was regarded as taking an idolatress to become his wife. This wife, the mother of his children, symbolically represented the House of Israel, for when Israel turned to idolatry, the Northern Kingdom was likened to an unfaithful wife. The House of Israel had apostatized to the extent that the time was drawing near when God was to write a bill of divorcement and send them away because of their unfaithfulness to Him who was "an husband unto them."

Some critics have contended that Hosea did not actually marry such a woman and in order to escape the plain facts as written concerning the instructions God gave to Hosea, they construe the entire matter as allegorical. One critic even declares:

# By Howard B. Rand

"It is a scandal to think of Hosea being commanded to take an unchaste wife and without any reluctance obeying such a command."

But why should the critic question God and His purposes? Hosea was being used to demonstrate, through his own experiences, what the Lord was enduring at the hands of His people Israel. It is certain that the prophet did marry one who had been brought up in idolatry, since this was true of the majority of families in the Northern Kingdom. It is also true that idolatry, as practiced in those days, bred faithlessness to marriage ties because of its licentiousness and moral degradation.

# Hosea's Marriage

Hosea was obedient to the Divine instructions:

"So he went and took Gomer the daughter of Diblaim." (Hosea 1: 3.)

It is interesting to note that the meaning of the name "Gomer," the prophet's wife, is "consuming," while that of Diblaim, her father, means "withered" — words graphically descriptive of the results following the immorality and degeneration prevalent in the land of Israel at that time due to the great apostasy.

It has never been definitely ascertained whether Hosea resided in the territory belonging to the House of Israel or that of Judah, for his book does not specifically settle this question. However, the fact that he acknowledged the House of David, naming the kings occupying the throne in Ierusalem during the time of his prophetic work, could have been the result of his loyalty to that House because he resided in the territory of the Southern Kingdom. By mentioning the King of Israel - Jeroboam, the son of Joash - the prophet would be designating the ruler of the House of Israel at the time his messages were first directed against the Northern Kingdom. It was not uncommon for a prophet to be residing in one kingdom and be instructed by the Lord to become a prophet to the other kingdom. In fact, the history of those times indicates that most of the men commissioned by God to prophesy to the Northern Kingdom did come out of Judah, for the apostasy was so great in Israel that only false prophets flourished in the land (I Kings 13: 1–10).

The command to "go" and the fact that Hosea "went" to the Northern Kingdom of Israel to secure a wife could be construed to mean that he made a journey from the land of Judah to that of Israel in order to fulfill the word of the Lord that had come to him. Such a journey as this to secure a wife under all the circumstances that would enter into the marriage could very well have contributed to bringing his mission to the attention of the people of the House of Israel and to their king.

# Meaning of Names

Many times in the history of God's people men were named to commemorate outstanding happenings. After Abel was slain, Eve named her next son Seth, which means "appointed," for she knew he was the progenitor of the appointed seed (i.e., the chosen people). One of the sons of Eber (Heber) was Peleg, which means "division," "for in his days was the earth divided [by seismic disturbances]" (Gen. 10: 25). When the Ark of the Covenant was taken by the Philistines in battle, Samuel's daughter-in-law gave birth to a son whom she named Ichabod, which means "inglorious," for she said, "The glory is departed from Israel: for the ark of God is taken" (I Sam. 4: 22).

# Hosea's First Child

Gomer bore Hosea a son and the Lord instructed the prophet to call him Jezreel, a name that has two meanings: "may God scatter" and "may God sow":

"For yet a little while, and I will avenge [visit] the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." (Hosea 1: 4.)

It was in the valley of Jezreel that Jehu killed both the King of Israel and the King of Judah, and it was there also where he drove his chariot over the body of Jezebel. While Jehu carried out the judgment previously pronounced by God upon the house of Ahab, yet he did so to make himself secure in his rise to power rather than as a service rendered the Lord. The following footnote in *The Companion Bible* is of interest here:

"Jehu had carried out the judgment of God on the house of Ahab because it accorded with his own will; but he was guilty of murder because it was not executed purely according to the will of God. He would have disobeyed if it had not served his own interest. This is seen from the fact that he practiced Jeroboam's idolatries, for which Ahab had been judged."

Because Jehu had brought judgment upon the house of Ahab, God told him:

"Thy children of the fourth generation shall sit on the throne of Israel." (II Kings 10: 30.)

Jeroboam, son of Joash, was the third generation, in whose reign Hosea prophesied. The "little while" in the prophecy accompanying the naming of Hosea's son referred to the fact that one more generation of Jehu's descendants would come to the throne, after which God would be free to move to avenge the blood of Jezreel upon the house of Jehu, with subsequent judgments bringing to an end the kingdom of the House of Israel.

However, the deeper significance of the name Jezreel (God sows) was prophetic of judgment combined with mercy for, when the purpose of the judgment upon the House of Israel was accomplished, there was to be a future deliverance. The scattering and sowing in judgment was later to be a regathering and resowing in mercy. Ferrar Fenton renders this verse:

"Then the Ever-living said to him, 'Call his name Jezreel, — for before long I will fix the murders of Jezreel upon the House of Jehu, and abolish the kingship of Israel; and at the same time I will break the bow of Israel in the valley of God's Harvest."

#### The Second Child

Gomer then conceived and bore a daughter and God commanded the prophet to name her Lo-ruhamah:

"For I will no more have mercy upon the house of Israel; but I will utterly take them away." (Hosea 1: 6.)

Lo-ruhamah means "not compassionated" and is rendered in Romans 9: 25 as "not beloved." Peter, referring to the casting away of Israel, renders the meaning of this name, "not having obtained mercy" (I Peter 2: 10).

# Specific Distinctions

Following this pronouncement upon the House of Israel that they were no longer to obtain mercy, the Lord, through Hosea, reassured the House of Judah:

"But I will have mercy upon the house of Judah, and will save them by the Lord their God." (Hosea 1: 7.)

This statement shows very clearly the contrast between the retribution that the House of Israel was about to receive for their idolatrous practices and the protection the House of Judah would have when the armies of the Gentiles encamped against Samaria. When Samaria was captured and Israel was carried away into Assyrian captivity, Jerusalem escaped a similar fate at that time. It was not saved by sword nor by battle, as the prophet declared, but rather by the Lord who protected Judah from the ravages of war.

This contrast between Judah and Israel is, in itself, sufficient evidence to demonstrate that they represent two separate and distinct peoples, with God dealing in a different way with each. It is not the Word of the Lord, nor the statements of His prophets, nor the records of Scriptural history, which confuse the issue by failing to distinguish between the two sections of God's people, their past, their present and their future. Rather, it is modern scholarship and many theologians who are responsible for so much misunderstanding concerning these clearly-defined differences and the respective peoples who today represent the modern House of Israel as separate and distinct from the descendants of the House of Judah.

#### The Third Child

When Gomer had weaned Lo-ruhamah, she conceived and gave birth to a son:

"Then said God, Call his name Loammi; for ye are not my people, and I will not be your God." (Hosea 1: 9.)

This was the climax of the sequence of prophecies based upon the naming of the three children of Hosea and Gomer. Now the people were wholly repudiated, for their cup of iniquity was full. Yet this prophecy was no sooner voiced than another prophecy was given that would be difficult indeed to fathom if we did not have the fulfillment of it before our very eyes in these latter days.

# Sons of God

Immediately following the pronouncement that the House of Israel would not be God's people and that He would not be their God, the Lord declared through Hosea:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." (Hosea 1: 10.)

This was a look into the future, to a time far removed from the days of the Prophet Hosea, when, in conformity with the covenant promise made to Abraham, Isaac and Jacob, their descendants would become a great multitude. At that time the nations of modern Israel would be residing in a new location and would be ignorant of their identity as the seed of Abraham. Yet, in the very place where men would be saying they are not God's people Israel, it would be said of them that they are the sons of the living God. This can refer to nothing less than the fact that the term "Christian" (which means sons of God through Jesus Christ) would be applied to those among them who seek the Lord their Saviour. It could only apply to the time when the House of Israel would be Christianized and under the New Covenant, seeking Him whom they rejected by refusing to keep the terms of the Old Covenant.

## A Christian People

Moses declared that Israel would in the latter days be identified as Christian by conformity with the requirements of circumcision according to the Christian standard:

"And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. 30: 6.)

This type of circumcision did not come into being until after the Church was born at Pentecost, after which Christian circumcision was stated by Paul to be as follows:

"Circumcision is that of the heart, in the spirit, and not in the letter." (Rom. 2: 29.)

That the House of Israel was to find grace following their deportation is clear from Jeremiah's prophecy:

"Thus saith the Lord, The people which were left of the sword found grace in the

wilderness; even Israel, when I went to cause him to rest." (Jer. 31: 2.)

This was to be after their escape westward from Assyrian captivity, when they had come to rest in the "appointed place." It is quite significant that Isaiah the Prophet addressed a special message to a Christianized people who are wholly unaware of their origin and that Abraham was their father and Sarah their mother. This prophet's exhortation is for them to awaken to the knowledge of these facts:

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you." (Isa. 51: 1-2.)

## Smith and Goodspeed render this:

"Listen to me, you who press after deliverance, you who seek the Lord! Look to the rock from which you were hewn, and the quarry from which you were dug; look to Abraham your father, and to Sarah who bore you!"

Under no conditions do the Jews fulfill these requirements, for they acknowledge their origin but do not recognize or accept salvation through Jesus Christ, the Messiah. However, the Anglo-Saxon-Celtic peoples, as Christians, in their songs and in their church services, continually proclaim that they are the sons of the living God, while at the same time church leaders and laymen together vehemently deny that they are the descendants of Abraham, Isaac and Jacob!

## Appoint One Head

The final outcome of this particular message given through Hosea follows:

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." (Hosea 1: 11.)

Appoint themselves one head! Jeremiah refers to the "shepherds" who have scattered the sheep of His pasture, and against these false pastors God pronounces judgment for their evil works. It is at that time that the "one head" is to be appointed. Although His people have become Christianized, yet, under the leadership of modernist "shepherds," they are in danger of being destroyed, so the Lord condemns the shepherds who have refused to feed His flock:

"Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the Lord. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness." (Jer. 23: 2-6.)

It is Jesus Christ, who is the Lord our Righteousness, who will become the appointed Head. Ezekiel confirms this, for after also condemning the false leadership that has caused His people to go astray, the Lord declares through that prophet:

"Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd." (Ez. 34: 22–23.)

#### Ferrar Fenton renders this:

"I will protect My sheep, and they shall not again become a prey, for I will decide between sheep and sheep, and will appoint a Perfect Shepherd, who will shepherd them, — My Servant David, — who shall pasture them, and be their shepherd."

# Jesus Christ, Master Shepherd

Our Lord Jesus Christ is the only one who can qualify as the Perfect Shepherd and He definitely associates Himself with the Shepherd's office:

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." (John 10: 14-15.)

In Study in Daniel\* (pp. 344-359), the subject of the Ancient Order of Master Shepherds is dealt with in full and it is pointed out that "Jesus Christ, the Grand Master of all Master Shepherds, wore the insignia of his office as Shepherd of the flock." Then the question is asked:

"Who are His sheep for whom He was willing to lay down His life? They are none other than Israel. He came that they might

\*\$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

be redeemed. When He commissioned His disciples to preach the Gospel of the Kingdom, He sent them to the sheep of His

pasture, saying:

"'Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of heaven is at hand.' (Matt. 10: 5-7.)"

# Day of Jezreel

Hosea speaks of the "day of Jezreel" as the time when all this will come to pass. This became a prophetic term, indicative of a day of judgment by cleansing, for the original site of Jezreel, a fruitful field, had been defiled with blood. Our Lord Himself speaks of the age ending in judgment and, as a result of its severity, the House of Israel and the House of Judah will turn to the Lord.

While the King James Version renders Hosea 1: 11 as "they shall come up out of the land: for great shall be the day of Jezreel," it is quite significant to note Ferrar Fenton's translation direct from the Hebrew:

"For I will collect the children of Judah, and the children of Israel together, and they will appoint a Single Head for themselves and rise up from the earth for the Great Day of God's Harvest."

The Great Day of God's Harvest is the time of the resurrection when He shall send forth His angels to gather out of His Kingdom all that offend and do iniquity (Matt.13: 41). The Great Day of Jezreel, or the Great Day of God's Harvest, to which Hosea refers, which is also the Great and Terrible Day of the Lord spoken of by Joel "as a time of trouble such as never was since there was a nation," is the time of judgment to the end of which Daniel refers by stating:

"And many of them that sleep in the dust of the earth shall awake." (Dan. 12: 2.)

Ferrar Fenton's rendering of Hosea 1: 11 bears this out, for he indicates there is to be a literal rising up from the earth in the Great Day of God's Harvest! It was of that harvest time that Isaiah was prophesying when he exclaimed:

"Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isa. 26: 19.)

The inference to be drawn from Hosea's statement is far-reaching indeed, showing that Hosea's grasp of the whole sweep of prophecy was no less complete than that of the major prophets. The prophet's reference to the fact that Judah and Israel will appoint themselves one head in that day is evidently indicative of the whole-hearted acceptance of Jesus Christ that will ensue as the result of the pressure of judgment that will compel a turning to Him for deliverance. Here is a wonderfully clear glimpse of the future

when, just preceding the time of restoration, both Judah and Israel will become willing subjects of the coming King. All Israel at that time, both the living and the resurrected, will acknowledge Him as their Saviour and Redeemer. Then He will come and take the throne of His father David, for the people will be willing in the day of His power to accept Him as their King so that He may rule over them.

(Continued from page 236)

clared that, if negotiations failed, Egypt would be compelled to apply "any means," including guerilla warfare, to oust British occupation troops. On the same day the body of the Iranian national police chief was found near Tehran. A supporter of Premier Mossadegh, he had been kidnaped and slain by political enemies. These Middle Eastern developments came 666 days solar after the nationalization of Iran's oilfields in June 1951 (bottom of Chart IV).

The trends set by charted developments will lead to day-by-day increase in the momentum of world events. With public opinion in the Western Alliance confused and divided by Soviet "peace" gestures, the Malenkov regime may be expected to continue conciliatory schemes with its right hand while the left promotes aggression, chaos and subversion throughout the non-Communist world.

Unable to seize the initiative, the

Anglo-Saxon nations are trapped in a maelstrom which will sweep them into an ordeal of judgment more fearful than anything in their previous experience. In his April 27 column, Mr. David Lawrence wrote:

"Events are drifting according to historical precedent and that could mean large-scale war within three years, though the exact length of the interval may have to be measured by the time the Allies will give Moscow to build up her machinery and needed raw materials."

Because of the "shortening" of travail predicted for the closing days of the age, Russia's culminating assault against the West may come long before three years elapse. Those who are watching this supreme drama cannot know how soon the complex interplay of factors will trigger the denouement. But they can live in the state of increasing alertness the times demand, ready always for the miraculous developments that will stagger the multitudes as God moves to fulfill His Word.

# CHEMIVISION

By WILLIAM J. HALE

In Chemivision Dr. Hale shows that Western civilization had its origin among those peoples who came into Europe subsequent to the fall of Troy; hence largely of Phoenician and Israelite sources. He further points out that the antagonists of these peoples also moved into Europe but more to the northeast, and the struggles of the past are continued and magnified today in the ideological and psychological warfare that has set Northeast Europe and the East against the West.

While there has been no surcease yet

from war's uprisings, Dr. Hale envisions a glorious age to come as the result of the realization of the blessings brought about through the utilization of nature's growable resources, and the readjustment of capitalism to conform with the Divine Economic System. The banishment of Communism and other discordant ideologies will of necessity follow and the rights in property will be assured to investor, laborer and farmer alike. Then world peace will be possible. 208 Pages with Concordant Index. \$3.00 Postpaid.

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# The Long Lost Chapter of the Acts

ED. Note: Because of many requests, we are republishing the interesting article by Thomas W. Plant, together with the 26 verses of the "Long Lost Chapter of the Acts," and Notes and Comments by T. G. Cole, which originally appeared in Destiny for July 1938.

It is indeed strange that the abrupt ending of the last chapter of the Acts (Ch. 28) has not received more intensive attention at the hands of expositors.

True, there are many surmises as to the final stages of Paul's life, but they are only surmises, the words "perhaps" and "probably" being far too frequently in evidence. The tradition, and again it is only a tradition, of Paul's martyrdom in Rome is such a fitting termination to a life so full of dramatic incidents that it is assumed no other end was to be expected.

What an opportunity for the preacher to wax eloquent and thrill his hearers, and to add Paul's name to the long list of martyrs. And yet, if his martyrdom took place shortly after the end of Chapter 28, then what becomes of the fulfillment of Paul's commission given to him by Christ at his conversion on his way to Damascus? (See Acts 22: 8–21.) Paul's appeal to Caesar, his journey to Rome in chains, the non-arrival of his accusers and his subsequent liberation read strangely unlike the prelude to a martyrdom.

Let us go over the concluding verses of Chapter 28 together, as a prelude to our study of Chapter 29 — the long lost chapter terminating the Acts; or, shall we say, the rediscovered chapter which takes his life a stage further to Ludgate Hill in London, England.

Here are Ferrar Fenton's last three verses. He omits verse 29 with this footnote, "All the most ancient MSS. omit verse 29," and several other versions, including the American Standard Version, also made the same remark. But as I want to draw attention to verse 29, I insert it from the Authorized Version. After Paul's argument with the Jews in Rome, and his quoting to them Isaiah 6: 9–10, he tells them in verses 28 to 31:

"Let it therefore be known to you that this salvation from God has been sent to the heathen; and they will hear it. And when he had said these words, the Jews departed, and had great reasoning among themselves. For two whole years afterwards, he remained in his own hired residence, welcoming all who went to him, proclaiming the Kingdom of God, and teaching concerning the Lord Jesus Christ with unlimited freedom. . . ."

#### Note by Ferrar Fenton:

"This eloquent history of a part of St. Paul's life, written by his cousin and physician, St. Luke, under his own supervision, was left unfinished, probably by his execution and martyrdom. By this we have lost the record of his evangelization of Western Europe, — which would have been the most interesting part to us." (Note the word "probably," — F. F. is not sure.)

Moffatt's rendering of the last two verses also gives the impression of restored freedom:

"For two full years he remained in his private lodging, welcoming anyone who came to visit him; he preached the Reign of God and taught about the Lord Jesus Christ quite openly and unmolested."

Murdoch's translation of *The Syriac New Testament*, published in Boston, Mass., in 1915, also confirms this freedom:

"And Paul hired a house, at his own cost, and resided in it two years; and there he received all that came to him. And he preached concerning the Kingdom of God, and taught boldly concerning our Lord Jesus Messiah, without hindrance."

Every version I have seems to emphasize the unrestricted freedom enjoyed by Paul. He was therefore quite free to "go far hence unto the Gentiles," and thus fulfill his commission. What a pity we don't believe the Bible more fully and expect these commissions to be fulfilled as a matter of course!

In Dr. Gore's New Commentary, the writer on the Acts is Professor E. J. Bicknell, D. D., of King's College, University of London. Read the concluding verses on Chapter 28 about the argument Paul had with the Jews in Rome. Here is Professor Bicknell's comment on the scene:

"Paul's arguments doubtless followed along the lines with which we are familiar. They caused a division among his hearers, but unbelief predominated. The whole scene forms a climax in the presentation

# By Thomas W. Plant

of what is one of the main themes of Acts, that the Gospel had been offered to the ancient people of God and rejected, and had now passed to the Gentiles. . . . The retreating backs (of the Jews) as they disappeared disputing down the stairs were a fitting symbol of this truth. As we have seen, Acts gives no hint of what happened at the close of the two whole years. Was Paul acquitted? Did his case go by default? Was he martyred under Nero? Or was his fate still undecided when Luke penned the verse? A case can be made out for all these conjectures."

Evidently Professor Bicknell had an open mind on the legends and traditions surrounding the close of Paul's life. He was definitely intrigued by the possibilities of such an inquiry.

#### The Word "Gentiles"

A comparison of my collection of translations and arguments regarding this word "Gentiles," mentioned at the end of Chapter 28, gives me most of the following names and, therefore, the clues as to who were the "lost sheep" of the House of Israel. The Apostles were to go to those sheep; Ezekiel so names Israel in Chapter 34, especially note verses 30 and 31. Please compare this translation by Ferrar Fenton with the Authorized Version:

"'But acknowledge that I am their Ever-Living God, and the House of Israel are My People,' said the Mighty Lord. 'You, however, My sheep, the sheep of My pastures, are Men! I am your God!' says the mighty Lord."

Let us take this word through its various equivalents.

Theological — Gentiles
English — Heathen
Greek — Barbarians
Hebrew — Goyim
Goyim — Nations

Nations { Genesis 17: 4-6, 15-16. Genesis 35: 11, 48: 19.

Was Paul's commission to go far hence unto the Goyim? It is the word he would most probably use to his fellow Jews when arguing with them. It was the word used in the predictions to the patriarchs, as a description of their after-seed in the latter days.

Where would he be likely to find those Old Testament Govim in New Testament times? His Hebrew prophets foretold many things descriptive of them, both as regards places of residence and racial characteristics. Perhaps the Long Lost Chapter of the Acts will tell us.

## The Sonnini Manuscript

The late Mr. T. G. Cole made a special study of this manuscript and was responsible for the publication of a 4-page leaflet of its translation, adding several "Notes and Comments" in explanation of it. On the adjoining page it is printed in the form of a page in a large-sized Bible, as though it were the next chapter to Chapter 28. I have therefore numbered it "Chapter 29," and I have printed the concluding four verses of Chapter 28 as a commencement so as to emphasize the continuity of Paul's subsequent journey into Spain and Britain.

The first page of his leaflet is printed to occupy two columns, opposite the facsimile of the page in a Bible. After printing this page, the Notes and Comments by Mr. Cole are printed to occupy the first two columns overleaf, and thus we retain the form and style of his leaflet.

After reading these Notes and Comments by Mr. Cole, it now becomes my task to go still further into the arguments which can be advanced to prove the genuineness of this long lost chapter.

The first question that arises is how it came to be omitted from the Canon of the New Testament. Both the Council of Hippo in A.D. 393 and of Carthage in A.D. 397 publish lists of the canonical books of the New Testament which were accepted as correct, but in the main it was between A.D. 170 and 200 when the 27 books comprising the New Testament began to be accepted as genuine. Therefore, why was this chapter omitted? How and why was it preserved at Constantinople?

The late Major Samuels, i.e., "Lumen," in Chapter 29 of his book, Far Hence Unto the Gentiles, thus refers to this omitted chapter by stating that "a full translation of this remarkable manuscript may be seen in the British Museum, No. 3227, D 9." He refers to the period when it was found thus:

"Louis XVI reigned from A.D. 1774 to A.D. 1793, when the French Revolution (Continued on page 244)

# THE LONG LOST CHAPTER

OF THE

# ACTS OF THE APOSTLES

CONTAINING THE ACCOUNT OF PAUL'S JOURNEY IN

# SPAIN AND BRITAIN

ALSO A REMARKABLE PREDICTION OF BRITAIN'S GLORIOUS INHERITANCE

Translated by C. S. SONNINI

FROM AN ORIGINAL MANUSCRIPT FOUND IN THE ARCHIVES OF CONSTANTINOPLE, PRESENTED TO HIM BY THE SULTAN ABDOUL ACHMET

# WITH NOTES AND COMMENTS

By the late T. G. COLE

In bringing to the notice of the Christian Public the document known by the name of the "Long Lost Chapter of the Acts of the Apostles," we feel that we are fulfilling a duty to Christ and rendering a service to our fellows. In all probability not one per cent of Christian believers, not to speak of the general public, have ever heard of the "Sonnini Manuscript"; yet how many earnest believers would be delighted to have corroborative evidence of the visit of the Great Apostle to the Gentiles to these Islands. The document referred to purports to be the concluding portion of the "Acts of the Apostles," and gives an account of Paul's journeyings after his two years enforced residence in Rome in his own hired house. It is written in the style of the Acts and reads like a continuation of it.

It was found interleaved in a copy of Sonnini's Travels in Turkey and Greece, and purchased at the sale of the library and effects of the late Right Hon. Sir John Newport, Bart., in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than thirty years, with a copy of the firman of the Sultan of Turkey, granting to C. S. Sonnini permission to travel in all parts of the Ottoman dominions. The document was translated by C. S. Sonnini from an original Greek manuscript found in the Archives at Constantinople, and presented to him by the Sultan Abdoul Achmet. The following is the contents of the title page of Sonnini's work, in which the English translation of the document was found: "Travels in Turkey and Greece undertaken by order of Louis XVI, and with the authority of the Ottoman Court by C. S. Sonnini, member of several scientific or literary societies of the Society of Agriculture of Paris, and of the Observers of Men. 'Mores multorum videt et ubes.' — HOR., London; Printed for T. N. Longman and O. Rees, Paternoster Row, 1801."

The following is the English translation of the Manuscript, the authenticity of which cannot be vouched for.

#### POINTS IN FAVOR OF THE GENUINENESS OF THE MANUSCRIPT

- a) It has all the appearance of being of ancient date.
- b) It is written in Greek, and in the style of the Acts.
- c) The places and peoples mentioned are called by their ancient or Roman names.
- d) Its tone is dignified and spiritual.
- e) Its scriptural brevity.
- f) The remarkable character of its prophetic expressions.
- g) Its being preserved in the Archives of Constantinople.
- h) Its pure gospel character and generous conception of the Divine purpose and plan.

# The Acts

Verse 28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Verse 29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

Verse 30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

Verse 31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

#### CHAPTER 29

Verse 1. And Paul, full of the blessings of Christ, and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain.

Verse 2. For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to "the isles afar off," as spoken by the prophet, and called by the Romans Britain.

Verse 3. And the Lord commanded the gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel.<sup>1</sup>

Verse 4. And no man hindered Paul; tor he testified boldly of Jesus before the tribunes and among the people; and he took with him certain of the brethren which abode with him at Rome, and they took shipping at Ostium, and having the winds fair were brought safely into an haven of Spain.

Verse 5. And much people were gathered together from the towns and villages, and the hill country; for they had heard of the conversion of the apostle, and the many miracles which he had wrought.

Verse 6. And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.

Verse 7. And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing unto Britain, they went therein, and passing along the South coast they reached a port called Raphinus.

Verse 8. Now when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously, and he entered in at the east gate of their city, and lodged in the house of an Hebrew and one of his own nation.<sup>2</sup>

Verse 9. And on the morrow he came and stood upon Mount Lud; 3 and the people thronged at the gate, and assembled in the Broadway, and he preached Christ unto them, and many believed the word and the testimony of Jesus.

Verse 10. And at even the Holy Ghost fell upon Paul, and he prophesied, saying, Behold in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that testifieth of the patience and long suffering of a servant of the Lord.

Verse 11. And in the latter days new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

Verse 12. In those days there shall be wars and rumours of wars; and a king shall rise up, and his sword shall be for the healing of the nations, and his peacemaking shall abide, and the glory of his kingdom a wonder among princes.

Verse 13. And it came to pass that certain of the Druids came unto Paul privately, and showed by their rites and ceremonies they were descended from the Jews which escaped from bondage in the land of Egypt, and the apostle believed these things, and he gave them the kiss of peace.

Verse 14. And Paul abode in his lodgings three months, confirming in the faith and preaching Christ continually.

Verse 15. And after these things Paul and his brethren departed from Raphinus,

# THE Apocrypha

The Apocrypha contains fourteen books which were found between the Old and New Testaments in early editions of the Bible. These books, especially the two books of Esdras, give a prophetic forecast of the days in which we live; definitely showing the outcome of present world unrest and turmoil.

Esdras (the Ezra of the Bible) clearly foresaw the destruction of both the Nazi and Fascist governments and gives the final results of evil aggression. Communism is even now moving to fulfill the allotted part assigned to it under the symbolism of the third head of the evil eagle seen in vision by Esdras. Here is information which God told Esdras was to be given only to the wise among His people.

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and sailed unto Atium in Gaul.

Verse 16. And Paul preached in the Roman garrisons and among the people, exhorting all men to repent and confess their sins.

Verse 17. And there came to him certain of the Belgae to enquire of him of the new doctrine, and of the man Jesus; and Paul opened his heart unto them, and told them all things that had befallen him, how be it that Christ Jesus came into the world to save sinners; and they departed, pondering among themselves upon the things which they had heard.

Verse 18. And after much preaching and toil Paul and his fellow labourers passed into Helvetia, and came unto Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong, and so miserably perished.

Verse 19. And immediately a torrent gushed out of the mountain and washed his body broken in pieces into a lake.

Verse 20. And Paul stretched forth his hands upon the water, and prayed unto the Lord, saying, O Lord God give a sign unto all nations that here Pontius Pilate, which condemned thine only-begotten Son, plunged headlong into the pit.

Verse 21. And while Paul was yet speaking, behold there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging in an agony upon the cross.

Verse 22. And a voice came out of heaven saying, Even Pilate hath escaped the wrath to come, for he washed his hands before the multitude at the blood-shedding of the Lord Jesus.

Verse 23. When, therefore, Paul and those that were with him saw the earth-quake, and heard the voice of the angel, they glorified God, and were mightily strengthened in spirit.

Verse 24. And they journeyed and came to Mount Julius, where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus.

Verse 25. And Paul, filled with the Holy Ghost, stood up between the two pillars, saying, Men and brethren, these stones which ye see this day shall testify of my journey hence; and verily I say, they shall remain until the outpouring of the spirit upon all nations, neither shall the way be hindered throughout all generations.

Verse 26. And they went forth and came unto Illyricum, intending to go by Macedonia into Asia, and grace was found in all the churches; and they prospered and had peace. Amen.

<sup>1</sup> Acts 9: 15; 22: 21.

<sup>&</sup>lt;sup>2</sup> Acts 28: 7.

<sup>&</sup>lt;sup>3</sup> Ludgate Hill and Broadway, where St. Paul's Cathedral is built in London.

<sup>&</sup>lt;sup>4</sup> Second Death — Rev. 21: 8.

<sup>&</sup>lt;sup>5</sup> Matthew 27: 24.

<sup>6</sup> Romans 15: 19.

# NOTES AND COMMENTS

By T. G. C.

According to Eusebius, Bishop of Caesarea (A.D. 313-338), "some of the Apostles passed over to the British Isles." This is most probable inasmuch as Paul was desirous to preach the Gospel to those to whom the name of Christ was not known, lest, as he says, "I should build upon another man's foundation." And having journeyed so near to Britain as Spain and Gaul, it is highly reasonable to suppose that he would wish to cross over to these Islands, particularly if he had heard that there were men of his own nation settled there. There can be no question that Paul had heard of the "Tin Islands," as the Romans had already conquered the greater part of Britain, and the Apostle would meet with many at Rome and elsewhere who had been there, either as traders or with the Roman army.

Theodoret, Bishop of Cyzicus, in Syria, supposes that after Paul had spent two years in Rome, he visited the islands of the sea, and he actually numbers some of the inhabitants of Gaul and Britain among the countrymen of the tent-

Raphinus is the Roman name for Sandwich, in Kent. In the time of the Saxon Heptarchy there was still standing in Sandwich an old house called "The House of the Apostles." This is regarded as strong evidence that some of the Apostles visited Sandwich.

The Apostle went and stood on Mount Lud, or Ludgate Hill, at that time, no doubt more worthy of being called a mount than now. It has evidently been levelled for building the Cathedral and its predecessors, and the low lying ground around levelled up.

In the remarkable prediction of verse 10 he declares that "nations shall come up to worship on the mount that testifieth of the patience and long-suffering of a servant of the Lord." No one can fail to see that this prediction has had a striking fulfillment; the magnificent edifice which stands on the site of Mount Lud bears the Apostle's name, and has been the meeting place for men of other nations who have come to worship before the Lord.

Doubtless the interest of many will be centered in the utterance immediately preceding the reference to the future Cathedral. In the last days the God of Peace should dwell in the cities and the inhabitants thereof should be numbered, and in the seventh numbering of the people their eyes should be opened and the glory of their inheritance shine forth before them. The reference to the numbering is clearly a descriptive time prophecy to enable us to locate the event alluded to as the opening of the eyes of the people to a mental realization of the glory of their inheritance. It is a wonderful prophecy, and can only allude to one historic circumstance as regards the numbering of the people, viz.: the national census. But what is the inheritance to the glory of which the people's eyes are to be opened in the time of the seventh numbering?

We shall be better able to determine this when we have located the seventh numbering. Upon that point at least there appears no ambiguity. The first national census of the inhabitants of these Islands was taken in 1801, since which date it has been taken decennially. Hence the first numbering of the people coincides with the date of the discovery of the manuscript.

#### POPULATION OF BRITISH ISLES

1801	1811 1821		1831	1841	1851	1861
16,237,300	18,509,116	21,272,187	24,392,485	27,239,404	27,958,143	29,571,644

The seventh numbering of the people took place in 1861, and it was after this date that the opening of the eyes of the people was to occur. What happened in the sixties that would possibly fulfill this prophecy? In what sense were the people's eyes opened? And what glory of inheritance was seen? There is only one event that can be said to adequately answer these questions, and that in every way corresponds to the important nature of the prophetic intimation, viz.: the proclamation of the identity of the Anglo-Saxon-Celtic peoples with Israel of old, which began about that time.

(Continued from page 242)

began, so that M. Sonnini must have published his Book of Travel in Turkey and Greece sometime between those two dates. . . .

"It is absurd to suggest that he deliberately invented this manuscript. What possible object could he have in so doing? What did people know or care about the Druids or St. Paul in his day? Moreover, if he had possessed the necessary knowledge to perpetrate a literary forgery of this description, would he have resisted the temptation to glorify his own country in preference to that of France's bitterest enemy, as England was at that time? It is not possible to doubt that he did obtain a copy of some ancient manuscript which somehow came to be preserved among other documents at Constantinople; its preservation being no doubt due to the fact that it fell into, and remained in, the custody of the Turks at Constantinople, instead of falling into the hands of the western Christian Church at Rome."

"Lumen" contends in his book that Paul died and was buried at Glastonbury in England! In his preface he makes these startling statements:

"St. Paul was not martyred, he left Rome A.D. 58 for Spain, and then on to Britain. . . . St. Paul died in A.D. 99, and is buried at Glastonbury, at the spot where some large trees now stand. The British Church is the Mother Church of Christendom, and the only one that can truthfully claim to be of Apostolic Succession."

As "Lumen's" object is to prove the above statement, which he does in thirty most interesting chapters, he naturally puts his finger on the weak spot of this long lost chapter, namely the last twelve verses. He points out that the early Fathers had no account of Paul's ultimate fate, and that the writer (or author) of this Greek manuscript was likewise ignorant on this point. "Lumen" continues:

"After recording his stay in Britain, he brings him back to Gaul, where the Roman Prefect 'commanded all men to treat Paul civilly, for he had heard of his preaching, and long abode in Rome.' He then takes him to Switzerland, and relates an impossible story about Pontius Pilate, which is evidently an invention finishing up with verse 26. This statement is in flat contradiction to St. Paul's own words, that he had visited that part for the last time before proceeding to Rome and on to Spain. This lame conclusion to an otherwise interesting narrative is evidently in imitation of some phrases contained in the Acts of the Apostles. The fact is, the writer could obtain no information concerning St. Paul's life after he sailed to Spain and the extreme West, and was puzzled how to end his story. . . . This lack of knowledge concerning the later career of that Apostle may be accounted for by the dreadful persecution of Christians which set in about five years after the Apostle had gone to Spain. The Eastern Churches were far too much engaged in their own affairs to give a thought to anything else, and both St. Paul and his fate would be remembered no more. . . . Eastern (Greek Church) tradition, as far as St. Paul is concerned, comes to an end with the account of his having preached the Gospel in Britain." (See v. 14.)

# Why Omitted?

The above long quotation from "Lumen" serves as an excellent background to our inquiry as to why this long lost chapter, or at any rate the first half of it, was omitted? Why the abrupt termination of Chapter 28, when these other details of his visit to Spain and Britain would have been of such great additional interest to present-day Bible readers? The answer is to be found in verse 2—that it might be fulfilled "as spoken by the prophet."

Hosea, who was pre-eminently a prophet to the ten tribes of northern Israel, says in Chapter 1: 9–10:

"Then said God, Call his name Loammi; for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God."

## Here is Ferrar Fenton's rendering:

"Then He said, 'Call his name Loammi, (Not-My-People), for you are not My people, and I will not be with you. And although the Children of Israel were as numerous as the sand of the sea that cannot be measured or counted, yet in the place where it was said of them, you are Not-My-People, — they shall be called the children of a Living-God! For I will collect the children of Judah, and the children of Israel together, and they will appoint a Single Head for themselves and rise up from the earth for the Great Day of God's Harvest.'"

Now let me ask a straight question. If this second verse of the lost chapter had appeared in our Bibles, how could we have remained ignorant of our racial origin, and have become the "lost ten tribes"? We could not be lost with a plain address like that staring us in the face! The Children of Israel, from their Assyrian captivity, to the isles afar off — Britain.

And yet Hosea predicted that we were to be called the children of the Living God! Therefore the Gospel was taken to Glastonbury by Paul — far hence unto the Gentiles — to the Goyim — to the Not-My-People of the northern Israel tribes, "and they will hear it" (Acts 28: 28).

At least so Paul told the Jews in Rome, and the information sent them downstairs, arguing and disputing among themselves. The title "children of a Living God" is a fine Old Testament equivalent for the New Testament word "Christians." It is a title coined by Divine foreknowledge, and Hosea was inspired to so name long lost Israel of the ten tribes in the latter days.

That the Scriptures might be fulfilled is an all-sufficient reason for this chapter of the Acts being lost, until just prior to A.D. 1800. The vital importance of this date will come up for discussion later on.

For the justification of all this agelong historical camouflage, we turn to Ferrar Fenton's translation of Deuteronomy 29: 28 which is a great improvement on the Authorized Version rendering:

"The Secret Reasons are with our Everliving God; but the revelations [the prophecies] are with us and our children for ever, that we may practise the whole of the Decrees of this Law!"

## Test of Inspiration

The remarkable verse 10 now claims our especial attention:

"And at even the Holy Ghost fell upon Paul, and he prophesied, saying, 'Behold in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened, and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that testifieth of the patience and long suffering of a servant of the Lord."

The first question is a very natural one. How can we test whether this verse is Divinely-inspired foreknowledge? — that it really is a prophecy? It was long, long ago in the wilderness, during the 40 years of wandering, that a deputation of our ancestors waited upon Moses to ask for his official ruling as to how true prophecy could be distinguished from the false. Moses did not shirk the question and gave the answer that was to be applicable through all ages. Here it is:

"If you say to yourselves, 'How can we know what word has not been uttered by the Eternal?'—should the prediction of a prophet, speaking as from the Eternal, be not fulfilled, should the thing never happen, then that is a word which the Eternal never uttered: the prophet dared to utter it in his presumption, and you need not be afraid of him." (Deut. 18: 21-22, Moffatt Trans.)

Let us apply this test to this tenth verse. First its date of discovery is allimportant; it claims to be of much greater antiquity than its discovery, but we are concerned with this latter problem. As "Lumen" points out in the above quotation, M. Sonnini must have published his Book of Travel somewhere between A.D. 1774 and 1793 or, at any rate, some 10 to 15 years before A.D. 1800, and therefore at least 10 years before the first national census of the inhabitants of the British Isles, which was taken in A.D. 1801, which has been taken every tenth year since then. No arrangements had been made, or even proposed, for a national census in Britain when M. Sonnini published his book containing the account of the discovery of this long lost chapter. Therefore this verse 10 is either true or false; it is either prophecy or a forgery, or a mere guess. But if we say it is a very lucky guess that we should begin to have a national census in A.D. 1801, the wording of the verse does not stop guessing at A.D. 1801; it guesses again to A.D. 1861 - to the seventh census, far beyond the lifetime of either the Sultan or M. Sonnini! We are now driven back to the only other alternative; namely that here we have a genuine fragment of an inspired speech made by Paul on Ludgate Hill in London!

#### In the Latter Days

There are two very similar phrases which may sometimes indicate a considerable difference in periods. "In the latter days" may mean, according to the New Testament, in and from the time of Christ. But this verse 10 uses the words "in the last days," and this generally refers to the time beginning with the termination of Israel's period of punishment of 2520 years. From B.C. 721 to A.D. 1800 is that period of 2520 years!

Therefore, at the beginning of the period after the 2520 years, "the inhabitants thereof shall be numbered," and in the first year thereafter—in A.D. 1801—the inhabitants were

numbered, and the numbering has been continued ever since! But verse 10 makes a definite claim that Paul was speaking under the guidance of the Holy Ghost, and that what he said was literally a prediction of a future event. When we test this claim by history, it stands the test demanded by Moses 3389 years ago! The Septuagint reads:

"When the things which that prophet hath spoken in the name of the Lord shall not happen, nor come to pass, the Lord hath not spoken that word." (Deut. 18: 22.)

The discovery of this Pauline fragment by M. Sonnini about 10 to 20 years before A.D. 1800, gives us the unique opportunity of applying this supreme test of historical fulfillment. Really it is like living in Old Testament times, face to face with the prophets, and being able to watch in a few years the literal fulfillment of their prophecies relating to Assyria, Babylon, Egypt, Jerusalem and Samaria. Mr. Cole's Notes and Comments on verse 10 must be sufficient for any further exposition of its message and its fulfillment.

# Something Still Future

Verses 11 and 12 yield some interesting expectations of fulfillment if we look up the references printed in the reference column. Both Isaiah and Micah have a similar prophecy, which Dr. Horton has described as the period when Jerusalem will be the religious metropolis of the world. These two verses take us to the period of the Second Advent when "His peacemaking shall abide, and the glory of his King-

dom (be) a wonder among princes." They take us to the period described in Micah 4: 3 when:

"He will decide disputes of many races, and arbitrate between strong foreign powers." (Moffatt Trans.)

Full use should be made of this reference column for the better understanding of this long lost chapter. It is only by such intensive study that the full significance of this discovered fragment of Paul's life can be fully appreciated. After reading "Lumen's" comment on the doubtful authenticity of the last half of this chapter, I think we can take leave of Paul in verse 14, safely arrived in England and devoting the remaining years of his life to the fulfilling of verse 3: "And the Lord commanded the Gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel."

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# The Indestructible Kingdom

UR LORD declared: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24: 14). Then He commanded the disciples to go out and preach that Gospel.

Note carefully that the statement is that the Gospel is to be preached for a witness. It does not say that everyone will be converted as a result of the preaching, but it does declare that the preaching of the Gospel of the Kingdom will be a witness to the clear and definite revelation in the events of history of the purpose of Almighty God "in fulfillment of all that the prophets have spoken." And further, that the preaching of the Gospel would point inexorably to the absolute certainty of the final consummation of the Divine purpose. Hence, we find Peter proclaiming "the time of the restitution of all things" and declaring to his listeners that they were "the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed" (Acts 3: 25). Also, writing to the dispersed of Israel, he declared:

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." (I Peter 2: 9-10.)

Emphasis is laid upon the fact that the restoration of the Kingdom here alluded to had been made possible, and would indeed become a fact, as a result of the Great Atonement wrought by the Redeemer on Calvary. Again, we find Paul proclaiming the Gospel of the Kingdom and we read:

"Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." (Acts 28: 30-31.)

Then we find the same apostle, in his various epistles, constantly referring

to the restoration of Israel as the nucleus of the Kingdom in spite of "the blindness in part which hath happened to Israel." Finally, the Book of the Revelation of Jesus Christ speaks of the final overthrow of the false Babylonian world economy and the defeat of the nations antagonistic to Israel in the Battle of That Great Day of God Almighty. By this tremendous climax the way will be cleared for the renewed functioning of the Kingdom of God under the sovereignty of the victorious King of kings and Lord of lords. Truly, the Bible has a national message which we must learn to know, understand and apply.

The national message of the Bible is the Gospel of the Kingdom and our Lord declared that the summum bonum of human effort is the search for the Kingdom of God. "Seek ye first the Kingdom of God and his righteousness," He said, and then He promised that the result will be the satisfaction of every legitimate desire. It is a very great pity; nay, more, it is a great tragedy that so few people recognize the Kingdom of God as a reality; that it was established here on earth by God Himself; that it is yet to function according to the Divine design, and that soon here on earth.

Of course, the general teaching for a generation and more has been that the Church is the Kingdom. What nonsense! The Kingdom and the Church are two separate and distinct entities. The Church is within the Kingdom, but it is not the Kingdom itself. The Church is the Body of Christ and He is the Divine Head. The Kingdom is Redeemed Israel, the Bride, who should now as never before be preparing for the Royal Marriage. The Gospel of the Kingdom is the whole message of the Bible and the message of the whole Bible. Within it, and inseparable from it, is the Gospel of individual salvation. The one can never be divorced from the other. It is indeed ironical that we who are proclaiming the Gospel of the Kingdom should be so often accused of neglecting to preach the Gospel of personal salvation, and especially by those who today zealously proclaim the need for the personal acceptance

# By Rev. E. J. Springett

of Jesus as Saviour, but who neglect absolutely to preach the Gospel of the Kingdom of God.

My Christian friends, it is essential that we review our faith in order to discover whether we believe aright and according to knowledge. Remember that it is the Gospel of the Kingdom that Christ declared would be preached as a witness in all the world. What is this Gospel of the Kingdom? Let one who was not acquainted with the modern identity of the House of Israel with the Anglo-Saxon-Celtic peoples reply. I quote now from page 1343 of the Scofield Bible where Dr. C. I. Scofield states under the heading, "The Gospel of the Kingdom":

"This is the good news that God purposes to set up on the earth in fulfillment of the Davidic Covenant (II Sam. 7: 16 and refs.) — a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs."

That is the statement of a keen expositor of the Bible story and of one whose statements are recognized and valued by Bible students. The only pity of it is that Dr. Scofield did not recognize the difference between Israel, Judah and the Jews and thus did not perceive that it was the whole House of Israel, not any one section or part of it, that is, in fact, the nucleus of the Kingdom of God.

Let us examine his statement. He says: "The Gospel of the Kingdom is the good news that God purposes to set up on the earth, in fulfillment of the Davidic Covenant, a Kingdom." This statement is not quite accurate. God does not purpose to "set up" a Kingdom in the sense of establishing the Kingdom again. The Kingdom was once and for all time established in Israel at Mount Sinai after the redemption of the nation from Egyptian bondage.

The proclamation of this establishment is now well known, but it will do no harm to refresh our memories. We read that Moses went up Mount Horeb to receive God's message. Here is the statement:

"And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." (Ex. 19: 3-8.)

Thus was established, once and for all time, the Kingdom of God on earth and Israel was designated as His Kingdom people. The Kingdom will never be "established" again. The failure of Israel to carry out the responsibilities of the Kingdom did not destroy the Kingdom; it caused it, shall we say, to go into abeyance for a long period. But it was not abolished and it is to be restored and will function here on the earth.

The disciples of our Lord knew this fact well. Like the people of their day, they had the idea that the Kingdom would be restored again at once and in their time. It was the very last question that they addressed to our Lord, and remember, this question was asked immediately after that period of intensive instruction concerning things "pertaining to the kingdom of God" which our Lord gave to the disciples in the great forty days between His resurrection and ascension. Just prior to His leaving this earth they asked Him:

"Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.)

Note that word "again." It is important. They knew, and we ought to know, that the Kingdom can only be restored to, and in, Israel; that is, the whole House of Israel, sometimes referred to as the House of Jacob, concerning which it is said that He (Jesus) "shall reign over the House of Jacob forever."

So the Kingdom is not to be reestablished, it is to be restored, and not in fulfillment of the Davidic Covenant, as Dr. Scofield says, but it is in fulfillment of the Mt. Sinai Covenant with Israel, of which God is the Party of the First Part, but which Israel, the Party of the Second Part, broke.

The Davidic Covenant refers to the establishment of the Davidic Throne within the Kingdom of Israel, and it is stated that the Davidic line of kings shall continue to occupy the Throne of David until "he comes whose right it is." He came over 1900 years ago and asserted His right to the Kingdom, but the people of His day rejected Him and said, "We will not have this man to reign over us" (Luke 19: 14).

It was not time for the Kingdom as such to function. The full Seven Times of punishment (2,520 years), to which Israel was sentenced, had not run out. Much of human history foretold by the prophets had to be fulfilled, and it has remained for the past 153 years, and particularly the last forty years, to see the definite fulfillment of all those things leading to the functioning of the Kingdom on earth, and preparing the way for it.

Earth's monarchical systems have collapsed in accordance with the prophecy of Daniel who declared, "I beheld till the thrones were cast down." Remember that he also said that, at the time of the casting down of the thrones, there would be demonstrated the fact that the Kingdom had been given to our Lord, the Son of man:

"There was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 14.)

Now then, Dr. Scofield goes on to speak of the Kingdom as being "political, spiritual, Israelitish, universal." It is well to realize right here that the words "nation" and "kingdom" still have their age-old meanings. A nation is a nation; a kingdom is a kingdom. The Oxford Dictionary says, "A nation is a distinct race or people, having common descent, language, history and political institutions." The nation Israel fulfilled all these qualifications, as Alban Heath says:

"They were a distinct race; they shared a common descent from Abraham through Isaac and Jacob. They shared a common history; they spoke a common language; they were bound together under the same political institutions."

But in addition to all this there is something especially significant. They were to be "an holy nation." Now be careful. This word "holy" does not mean what so many people think it means. It was not a question of personal holiness, but of national holiness. They had a special relation to God that is, they were set apart and dedicated to His service. We say, for example, that a church is a holy place, because it is set apart and dedicated to sacred uses and cannot - at least it should not - be used for ordinary secular and general purposes. This meaning of the word "holy," as related to Israel, is specific in the statements:

"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

"For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. 14: 2.)

Chosen for service, dedicated and set apart. It is very definitely declared that this choice of a servant nation did not rest upon any intrinsic merit possessed by the people themselves. The progenitors of the race - Abraham, Isaac and Jacob - had been chosen by God as suitable agents for the Divine purpose and the choice of the race was based upon that fact. They were not chosen because they were more in number than others, but because God specifically declares, "Because the Lord loved you and would keep the oath which He had sworn unto your fathers."

We have already defined the meaning of the word "nation." It is well also to thoroughly understand the meaning of the word "kingdom" because, let it be clearly understood, this word "kingdom" does not lose its basic meaning when applied to the Kingdom of God. The Oxford Dictionary defines a "kingdom" as a "monarchical state; a territory subject to a king; the spiritual reign of God." Thus, a kingdom is the domain over which a king exercises authority and rule. Therefore, the term "Kingdom of God" can mean none other than the domain over which God exercises rule and kingship. It is a political entity and, as Alban Heath says:

"The Kingdom of God implies a personal life in a given relationship. It connotes a number of individuals sustaining a personal relationship to one another and to their head."

In the Kingdom of God, as in the case of every other kingdom, we must recognize three elements — a king, a body of subjects, and the relationship existing between the king and his subjects.

Let it be once more clearly and definitely stated that the Kingdom of God was established in Israel; that it was a monarchy, and an absolute monarchy. The people had no power to make laws; all their laws were made by God Himself. Moses did not make any laws, although we so often hear people talking about the "Mosaic Law." Moses was indeed the Prime Minister of Israel, but he had no legislative power or authority and he very definitely and distinctly says so. Listen:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it." (Deut. 4: 5.)

On another occasion, when he was describing the manner of his administration, he said:

"The people come unto me to enquire of God: when they have a matter, they come unto me; and I judge between one and another, and I do make them know the statutes of God, and his laws." (Ex. 18: 15-16.)

He was the interpreter of God's will to the people. Later on, when the task became too great for one man to shoulder, and acting upon the advice of Jethro, his father-in-law, Moses selected Judges, or Elders, to carry on the work of administering the Divine law. That is exactly what the function of our modern Parliaments ought to be, and that is exactly what the administration in the future will be when the Kingdom of God is really functioning here on earth.

The Elders, as an administrative body, had no legislative power. Their function was never anything more than administrative. God has never yet given man the right to make laws for the government and administration of the affairs of his fellowman. God is as He has always been, the Supreme Law Maker, and, as the Psalmist says, "The Law of the Lord is perfect, converting the soul."

Talking to an enquirer the other day about the Kingdom of God and its Constitution, the question was asked, "Did not our Lord, in the Sermon on the Mount, do away with the old Constitution?" My answer was, of

course, a most emphatic "No." What is so often called the Sermon on the Mount would be much better termed the Manifesto of the Kingdom, and one of its most important statements is that Jesus had not come to destroy the law but to fulfill the prophets. He simply took the law as it stood and breathed into its basic principles a deeper meaning, investing it with a penetrating impact, reaching to the heart. When He said, "Ye have heard that it was said unto you of old time, but I say unto you," He did not repudiate the original statement; rather, He enlarged its scope of application. Remember that He said even the most minute details of the law would be carried out and He declared:

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 19.)

Unfortunately, the story of Israel is the story of rebellion against the Divine law. "Where there is no vision, the people perish," said the prophet, and we have every evidence of this fact staring us in the face at the present time. Material and physical decline always follow in the wake of spiritual decline.

It is possible that there are many who are doubtful as to whether the Kingdom of God can really function on the earth. They may consider that, as Israel failed of old, so Israel will fail again. They may say, as did the prophet of old:

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17: 9.)

However, it is not wise to ignore the context of this verse by omitting the next statement which is:

"I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." (Jer. 17: 10.)

This is exactly where the acid test is applied to every professing Christian. Acceptance of Christ involves willingness to be obedient to Him and this willingness comes from within; it cannot be imposed from without. That is why God has given the promise that in the New Age, when the Kingdom is functioning, His people shall be under a New Covenant and He will write His laws upon their hearts. This is what He says:

"After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jer. 31: 33–34.)

The declaration, dictated by God, which immediately follows this statement of the terms of the New Covenant (later confirmed in Hebrews 10: 16–17), indicates without equivocation that the nation Israel which was, and still is, the nucleus of the Kingdom of God here on earth, has been guaranteed perpetuity of existence by God Himself; that is, it was never to be destroyed:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." (Jer. 31: 35–37.)

There you have a clear and definite statement that, so long as the solar system continues its orderly functioning, Israel shall continue in existence. If the solar system collapses, then there is no surety for Israel's continuance. Can you imagine a stronger guarantee than that? There is nothing more sure than this.

The truth is that the nation Israel exists today in the form to which God declared to Jacob it would attain, namely, "a nation," "a company of nations" and a "great people." Cynically deny it as much as you like, the British Commonwealth of Nations, the United States and kindred peoples today constitute the nucleus of the Kingdom of God.

We are the people to whom God refers in the Scriptures when He addresses a message to "my people" or "my witnesses." There is no favoritism here either, in fact or by implication. His people were selected for service. They have a supreme task; they are the agents of the Divine purpose. They are, or should and will be, workers together with God, and their duty is to demonstrate as a functioning reality the Kingdom of God on earth.

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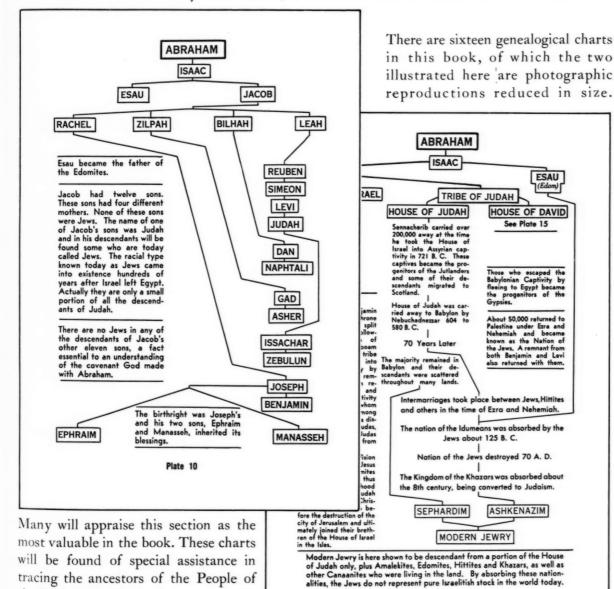
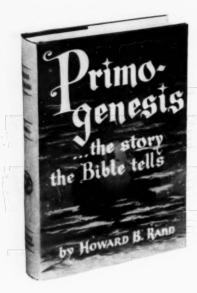


Plate 14

tracing the ancestors of the People of the Book and will also help to identify

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